BULLETIN

OF THE

American Schools of Oriental Research

JERUSALEM BAGHDAD

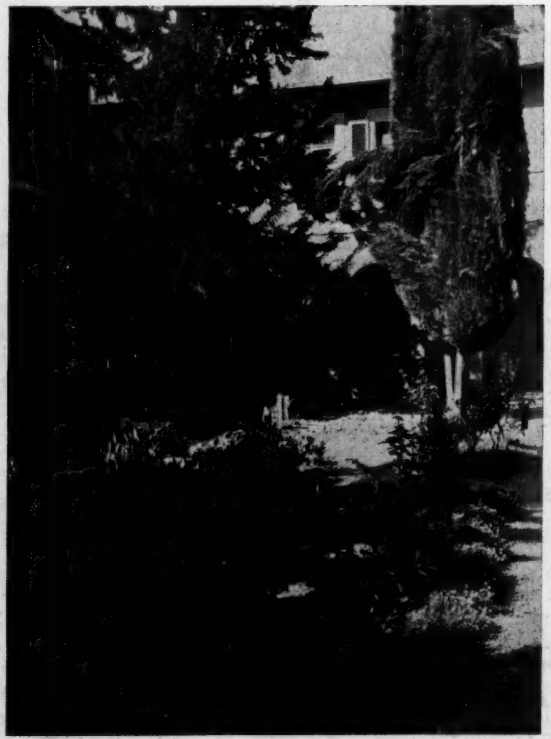
NUMBER 84 DECEMBER, 1941

Published Quarterly (February, April, October, December)

by the American Schools of Oriental Research. Editor W. F. Albright, Gilman Hall 118, Johns Hopkins University, Baltimore, Md. Subscription price $1.00 a year, payable to the American Schools of Oriental Research, 409 Prospect Street, New Haven, Conn.

Entered as second class matter January 18, 1934, at the Post Office at Baltimore, Md. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925.

PRINTED IN THE UNITED STATES OF AMERICA, BY J. H. FURST COMPANY, BALTIMORE, MARYLAND



A corner of the court of the School in Jerusalem.

TABLE OF CONTENTS

PAGE

The Beit el-Mā Samaritan Inscription. I. Ben-Zevi 2
A Synagogue at Elath? C. C. Torrey 4
The Towers and Cisterns of the Third Wall at Jerusalem. M. Solomiac 5
The Egypto-Canaanite Deity Ḥaurôn. W. F. Albright 7
Did Anath Fight the Dragon? H. L. Ginsberg 12
Anath and the Dragon. W. F. A. 14
A Note on the Seal of the Servant of Ahaz. E. L. Sukenik 17
An Authoritative Introduction to Biblical Archaeology 19
Books and Monographs Received by the Editor 20

Thirty-ninth Annual Report of the President 26
Report of the Director of the School in Jerusalem 27
Report of the Director of the Baghdad School 31
Annual Financial Report 32
Publications of the Schools 35

THE BEIT EL-MĀ SAMARITAN INSCRIPTION

I. Ben-Zevi

In Bulletin, No. 81, Dr. W. R. Taylor has published the photographs and text of a "New Samaritan Inscription," which, in his own words, was "recently discovered and has not been published hitherto." I regret to have to correct his statement. The inscription was discovered by me in the winter of 1935 at Beit el-Mā in the Wādī Tufāh, west of Nablus. I published it then, together with a transcription in square Hebrew characters and some notes in the April number of the *Bulletin of the Jewish Palestine Exploration Society* under the heading "New Finds at Shechem"; the photograph was kindly supplied to me by Mr. Richmond, who at that time was Director of the Department of Antiquities. The same inscription was also published in my book *Sefer Hash-Shomronim*, 1935.

In the *Bulletin of the Jewish Palestine Exploration Society* of January 1936 two further notes appeared dealing with the same inscription: one by Dr. E. L. Sukenik, "The Date of the Samaritan Inscription of Nablus," and the other by myself "A propos of the Samaritan Inscription of Beit el-Mā." In his paper, Dr. Sukenik ascribed the lintel to the Roman period on stylistic grounds.

In my above papers I assumed that the ascribed stone belonged to an ancient Samaritan synagogue, which may have existed on this spot, i. e. near the spring known to-day as 'Ēn el-Mā, to the west of Nablus, on the road leading to Samaria. The foundations of a wall as well as various architectural fragments came to light in this place, thus making it likely that a settled community once existed in this spot. I suggested that the inscribed lintel and the stones lying about may have originally belonged to the same building.

Further, I identified the place where the inscription had come to light with the Kinshat Mayyah (The Water Synagogue) mentioned in a cryptogram of Mēmār Marqah, now in the possession of a family of Samaritan priests at Nablus. The manuscript itself and its colophon were written in A. H. 938, i. e. A. D. 1531/2. This document induced me to fix the date of the building, or rather that of the repair of the synagogue Kinshat Mayyah at the end of the 12th century A. D., and to assume that the inscription belonged to the same period.

In my second note, which followed that of Dr. Sukenik, I assumed that the inscription and the building itself belonged to a much earlier period than the repair. Unfortunately, I had at that time no possibility to examine the writing palaeographically and to compare it with other lapidary Samaritan inscriptions, which are not very numerous. But after a further palaeographic examination I am prepared to admit that the inscribed lintel is earlier, and that the text of Mēmār Marqah does not refer to the building but to the repair of the synagogue to which the lintel bearing the Ten Commandments belonged.

Thus the style of the lintel and the palaeographic evidence are both in favour of an early date of the building and of the inscription. A comparison of the writing of the inscription from Kinshat Mayyah with that of Kinshat Hap-Peninah dated to the 5th century of the Hegira and with that of Kefar Qalil dated to the 7th century of the Hegira, shows that our inscription is much earlier although we have to admit that the character of lapidary inscriptions makes their exact dating very difficult.

If we approach the question from a historical point of view, we see that there was only one period in Samaritan history in which several synagogues were built, i. e. the first half of the fourth century A. D. During the revolt of Babā Rabah, who introduced many administrative changes, eight or nine synagogues were built: at 'Awertah, Salem " the Great," Namārah, Qiryat Ḥaggā, Qarāwah, Tirat Lūzah, Sabarīn, and Bēt Dagōn, and according to one chronicle also at Elon Moreh opposite Shechem. The synagogue at 'Elōn Mōreh or Balâṭah was built, according to another version, by the high-priest Aqabon V, ca. A. D. 351. To this synagogue belongs probably the inscription of 1038/9 A. D. in which year its repair was undertaken by Yehoshua' bar Ṣidḳatah deman Benē Ṭavyah (see *Sefer Hash-Shomronim,* pp. 158 ff.). To a later date belongs the repair of the synagogue at Kefar Qalil, with the inscription of A. D. 1214 (see *Sefer Hash-Shomronim,* pp. 181 ff.). To that period—the end of the 12th or the beginning of the 13th century A. D.—belongs, according to Mēmār Marqah, the repair of Kinshat Mayyak.

All the above tends to support the epigraphic arguments of Dr. Taylor, Dr. Albright and Dr. Sukenik who first examined the lintel, that the inscription of Beit el-Mā is to be dated to a time prior to Islam and prior to the persecutions of Justinian. A closer dating seems to me impossible. Our inscription cannot be compared with that of 'Amwās, which is much earlier and belongs to a period in which there did not yet exist a pronounced difference between the Samaritan script and the ancient Hebrew script as used on the coins of the First and Second Revolts.

We are greatly obliged to Mr. Ben Zevi for calling attention to his own priority, as well as to the interesting articles on the inscription in the *Bulletin of the Jewish Palestine Exploration Society* in 1935 and 1936. I am personally at fault, since I read these articles when they appeared. I even have a distinct recollection of having seen the stones themselves soon after their discovery (I was in Palestine from the end of June to the end of December, 1935). We tender our apologies to Mr. Ben Zevi for this regrettable oversight.

Professor Taylor remains, however, the first scholar to have attacked the question of the script and its bearing on the chronology of early Samaritan lapidary inscriptions. Dr. Sukenik proved that the inscription was contemporary with the lintel and dated the latter not later than the fourth century A. D. Iliffe and Hamilton, as specialists in Roman architectural ornament, were able to assign the lintel to the third century, probably to the early third. It must be emphasized that Sukenik did not date the inscription epigraphically, but architecturally, contrary to Mr. Ben Zevi's suggestion above. The value of Professor Taylor's article is thus not impaired, and he is correct in pointing out the bearing of the newly established early date of these stone inscriptions on the Emmaus inscription.

W. F. Albright.

A SYNAGOGUE AT ELATH?

Charles C. Torrey

I should like to offer a conjecture as to the meaning of one of the ostraca from Elath, namely 2070, reverse, reproduced on page 10 of Bulletin No. 82. The writing is badly blurred, and the first impression is that of a careless scrawl; but closer examination gives ground for believing that the characters, as originally written, were well made.

The first letter in the first line is certainly *beth*, having exactly the form of this letter which appears several times in No. 2069 (see page 15). The second letter, defaced almost beyond recognition, suggests to me only *yodh*, a noticeably archaic form, to judge from the traces which are most distinct. It is very natural, then, to suppose that the line contained the word *beth*. Whether the final letter is the archaic *tau*, or merely a badly scraped specimen of the later form, is doubtful enough. There might be a reason for using archaic characters.

The fact of significance, however, in case the conjectured reading is accepted, is the very evident connection of the word *beth* with the word which forms the second line, namely *kenīshah*, for *bēth kenīshah* is the ordinary term for "synagogue."

Just below the end of the third line is a single half-distinct letter, which seemed to me, when Dr. Glueck showed me the facsimile on his return from the East, to be *mem*; and the photographic facsimile on page 10 has plainly this appearance, both stem and crossbar being dimly indicated. This letter formed, I think, the conclusion of the word in line 3, for which there was not room, the whole word being *Yerūshalēm*.

Such mention, on an ostracon, of a "Synagogue 'Jerusalem,'" at Elath in the sixth (?) century B. C. (see Albright, on page 11) is not only totally unexpected, it is truly startling. Nevertheless, from the way in which every part of the inscription fits naturally into this interpretation, the reading appears to me practically certain. Others, doubtless, will think differently, and there certainly is room for various opinions.

The obverse of the ostracon contains a list of five names, badly preserved; see the illustrations on page 8. Might not these men have been the "rulers" of the synagogue (Acts 13: 15, etc.)?

THE TOWERS AND CISTERNS OF THE THIRD WALL OF JERUSALEM

M. Solomiac

In most excavations of city sites in Palestine the question of the water supply presents a difficult problem, as water is nowhere very abundant. Therefore the question of water supply for the Third Wall of Jerusalem has a special interest.

The circuit of the Third Wall between the northeast corner of the Haram area and the Jaffa Gate, as I trace it in my book,[1] was 3000 m. long and far removed from the rich water supply of the city itself. It would be interesting to know how the soldiers guarding the wall were supplied with water. It is now impossible to imagine to what degree of perfection the water-supply arrangements of the Third Wall would have been brought if the Wall had not been destroyed so soon. Perhaps one may suppose that the aqueduct crossing the Russian Compound on the highest ground on which the Third Wall was built, could play an important part in those arrangements. But it may be stated at once that from the beginning of the erection of the Third Wall it was already adequately supplied with water, as some traces connected with the supply still exist which have suggested to me the solution of the problem.

The excavations of 1925-28 brought to light a total length of wall of 500 metres and one tower only.[2] No single excavated stretch was of a sufficient length to determine the distance between two towers. Logically, there ought to be more than one tower: between the tower in the west and the gate in the east there is room for at least another three towers.

Josephus in his description of the Third Wall mentions cisterns.[3] These could not have been on the top of the towers,[4] as they could then be filled only with rainwater falling on to the roofs of the towers; in Jerusalem the average yearly rainfall is 600 mm., and therefore the amount of water in such cisterns would not be sufficient. Neither could they be in the lower part of the towers, as the towers were solid masonry to the height

[1] M. Solomiac, *Les tours royales de Josèphe Flavius* (1936).
[2] E. Sukenik and L. Mayer, *The Third Wall of Jerusalem* (1930).
[3] Josephus, Wars, V, 4, 157.
[4] As it may appear from *ibid.*, V, 4, 157.

of the Wall.[5] The only suitable place for these cisterns would therefore be outside the towers and behind the Wall. Only in this position could they be filled to the brim with rainwater falling on the ground around them. This position is the same as that of today. Their average capacity is that of a small room of about 50 cubic metres (11.000 gallons). The water in such a cistern would suffice for about 20 men in every tower during a whole year, considering the modest needs of a soldier of that time. ($1\frac{1}{2}$ gallons x 20 men x 365 days = 10.950 gallons.)

G. A. Smith's *Atlas of Historical Geography* (1915) shows several ancient cisterns distributed over the whole area between the Third Wall and the present City Wall. There can be noted a nearly straight line of cisterns some metres behind the north portion of the Wall excavated in 1925-28. The position of each of these cisterns corresponds to the probable position of the three towers mentioned above. To the west of the Wall excavated in 1925-28 the same atlas shows three other cisterns behind the supposed tracing of the Wall and its towers. The descriptions left to us by those who saw the four towers of the northwest corner of the Third Wall during the last century mention a cistern for each tower. During the recent excavations I found that the second tower had also an ancient cistern behind it. It may be reasoned, therefore, that the corresponding positions of cisterns and towers were not due to a coincidence, but to the necessity of supplying water to people stationed in the towers.

It is probable that the three cisterns missing in that line have not yet been discovered, as the distance between two cisterns on both sides of a missing one is a multiple of the distance between two existing cisterns. The ancient gate found on the Saladin road has two ancient cisterns, one on each side of the road. This can be well understood: the larger number of soldiers and officials stationed at the entrance to the city needed a larger quantity of water, and it may be assumed that two water reservoirs on both sides of a road crossed by the remains of the Third Wall indicate the site of an ancient gate. Accordingly, the supposed tower on the Nablus Road,[6] in my opinion, was a gate and not a simple tower. If the above is correct, the position of an ancient cistern along the tracing of the Third Wall can indicate in future excavations the position of a tower nearby.

Here I should like to mention a tower the dimensions of which have not been surpassed by any other tower discovered up to the present time. This tower was found in 1865 by the architect C. Mauss just east of the church of St. Anne.[7] As that tower is in line with my tracing of the Third Wall,[8] I identify it with the first tower of the Third Wall situated to the north of the gate which in its time occupied the site of the present St. Stephen's Gate. This tower also has a cistern behind it, which was at a later period connected with the Grotto of the church.

An aqueduct[9] coming from the north passes on the outside of this tower and then approaches the Wall suggesting that here was the gate through which it entered the city. The comparison of the hypsometric

[5] *Ibid.*, 4, 155, 157.
[6] Sukenik and Mayer, *The Third Wall of Jerusalem*, p. 20.
[7] C. Mauss, *La Piscine de Bethesda à Jerusalem* (1888).
[8] M. Solomiac, *Les tours royales de Josèphe Flavius*, p. 32.
[9] C. Mauss, *ibid.*

heights shows that the only pool which could feed the aqueduct was the ancient pool which I identify with the Serpent's Pool,[10] west of the American Colony. The first part of the aqueduct carrying the water from that pool was found by the late Rev. Hanauer, as appears from a note written in pencil in the margin of a page of Charles Warren's "The Recovery of Jerusalem," which I borrowed from him a few years before his death.

THE EGYPTO-CANAANITE DEITY ḤAURÔN

W. F. Albright

In 1936 the writer published an article in which he collected and analyzed the available data bearing on the recently discovered Canaanite god Ḥaurôn.[1] The subject was curiously diffuse, owing to the fact that evidence came from sources scattered over the entire Near East: from an Egyptian magical papyrus, from a newly discovered statue of Ramesses the Great, from a Palestinian place-name and a personal name on a seal, from a Greek inscription found at Delos, from Mandaean religious literature. Since 1936 the name has been discovered in a North-Canaanite epic from Ugarit, in an incantation of the seventh century B. C., and in Egyptian execration texts of the nineteenth century B. C. (see below). Now we have proof that the god Ḥaurôn had been fully adopted into the Egyptian pantheon a century and a half or more earlier than our previous evidence indicated, that is, in the reign of Amenophis II (cir. 1436-1423 B. C.).[2]

In 1936 the Brooklyn Museum purchased a quantity of faience tiles and other objects from a foundation deposit, stated by M. Capart to come from a shrine erected by Amenophis II near the Great Sphinx at Gizeh.[3] These objects included a dozen tiles, eleven of which are published herewith, six inscribed alabaster vases, and three semi-circular pieces of alabaster, also inscribed. The inscriptions on the last nine objects run (with only minute variations: *ntr nfr ʿ3-ḫprw-rʿ mry Ḥr-m-3ḫt*, "The good god, 'Akhuprure', beloved of Harmachis," just as on the tiles illustrated in Fig. 1. The tiles average 14.5 cm. in length by 8 cm. in width and are bluish green in color. The writer is greatly indebted to Mr. John D. Cooney, Curator of Egyptology in the Brooklyn Museum,

[10] Josephus, Wars, V, 3, 108.

[1] See AJSL, LIII, 1-12.

[2] Following Borchardt's chronology in *Die Mittel zur zeitlichen Festlegung von Punkten der ägyptischen Geschichte* (Cairo, 1935), which has been corrected in places and supported in others by W. F. Edgerton, AJSL, LIII, 188-197. For modifications of Borchardt's fourteenth-century chronology see the writer's observations, *Jour. Eg. Archaeol.*, XXIII, 190 ff., especially 193, n. 8.

[3] This information comes from a letter written by M. Capart to the Brooklyn Museum in May, 1937, quoted by Mr. Cooney in his letter of Nov. 25, 1940, to the writer; cf. also Dussaud, *Syria*, XVIII, 404. These tiles come ultimately from a shrine of Amenophis II, excavated by the Egyptian Service des Antiquités. Ḥaurôn seems to be mentioned on still unpublished stelae excavated in this shrine.

for permission to publish these photographs and for valuable additional information.[4]

The inscriptions on the tiles are very unusual: half of them (Fig. 1) reproduce the inscriptions on the other objects with no variation from normal orthography,

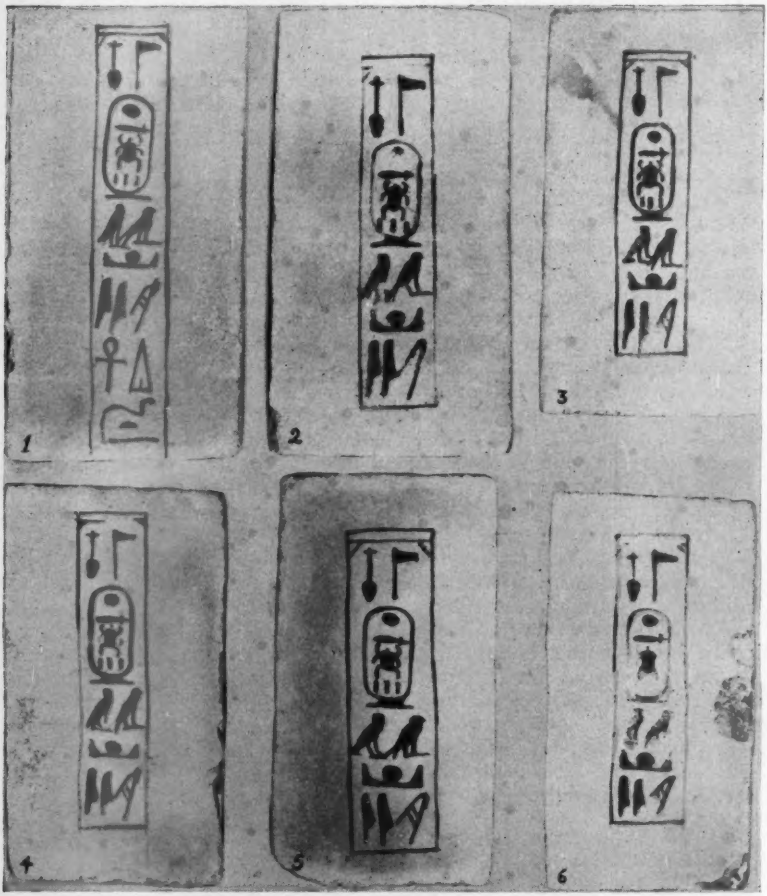


Fig. 1.

aside from the addition of *dỉ ʿnḫ ḏt*, "given life forever," on one example (Fig. 1: 1), whereas the other half (Fig. 2) substitute the god Ḥaurôn for Horus, writing the following appellation, *m ꜣḫt*, in strange, phonetic, fashion. One Ḥaurôn tile was

[4] The writer subsequently discussed the tiles with Ludlow Bull and Georg Steindorff, but he is alone responsible for the views stated here.

so badly preserved that it has not been reproduced. Since this writing is so novel, we have reproduced all legible tiles for the sake of enabling systematic comparisons to be made. It will be seen that the Ḥaurôn tiles read just as do the Horus tiles, with this exception, and that Ḥaurôn-on-the-Horizon appears instead of Horus-on-the-Horizon, Harmachis. All the former agree exactly in their unusual phonetic writing of the name, though Fig. 2: 4, which is very roughly executed, inadvertently omits *n* and *m*. The number of examples and the parallels in the Horus tiles make the reading *Ḥ-w-rw-nyHorus.god-m-ḫ-t* quite certain; following the system of the writer it may be transcribed *Ḥ-w-ru-ni* (det. Horus, god)*-m-ḫ-t*, *Ḥawrūnimaḫe(t)*.[5] The name *Ḥaurôn*, which became *Ḥawrūn*, owing to the absence of the vowel *ô* in Egyptian at that period, is written just as in all other occurrences of the name in hieroglyphic and hieratic writing; the addition of *i* (the old dual sign), forming the syllabic group *ni*, is presumably intended to serve as indication of the prothetic vowel before the preposition *m*. Since it is scarcely likely that the scribe who composed the inscription was illiterate, we must probably explain the phonetic writing of *m ꜣḫt* as due to the need of compensating for the extra space taken up by the name *Ḥaurôn* without changing the formula or the size of the other signs. It certainly occupies very little space proportionately.

It is most unexpected to find the foreign deity Ḥaurôn so completely identified with Horus at so early a period. There was nothing surprising in such an amalgamation during the Nineteenth Dynasty, but to find Canaanite influence on Egyptian religion so powerful in the middle of the Eighteenth is somewhat disconcerting. However, the earliest reference to Baal goes back to the reign of Tuthmosis III, and Canaanite loanwords had already become common in Egyptian, so it was not *a priori* impossible, and now we know it to be a fact. This fact puts a different face on Montet's suggestion that the spelling *Ḥr-n-m-ḥb* which sometimes occurs in the cartouches of Harmais reflects an actual pronunciation *Ḥawrūn-em-ḥab*, literally, "Ḥaurôn-in-the-Feast"; it must now be admitted that it is at least a possible alternative pronunciation of the royal name.[6]

In 1937 Montet published additional photographs of the statue of Ramesses II, showing himself as a child protected by Ḥaurôn in the form of the Horus falcon.[7] Nothing is added, however, to his treatment of this material in the *Revue Biblique* two years previously. The writer may correct a slight error in which he followed Montet: the inscription reads on one side "beloved of Ḥaurôn," and on the other *mr.n Ḥwrn*, "he whom Ḥaurôn loves."[8]

About the same time Virolleaud reported on a remarkable passage in an unpublished text of Ugarit,[9] reading as follows:

yṯbr Ḥrn y bn *yṯbr Ḥrn r'ešk*
'ṯtrt šm B'l qdqdk
"Horon of Jabneh will break,
Horon will break thy head,
Astarte of the heavens of Baal (will break) thy skull."

[5] See Albright, *The Vocalization of the Egyptian Syllabic Orthography*, New Haven, 1934.

[6] *Revue Biblique*, 1935, 158 f.; Montet's view has been accepted by Edwards, *Hieroglyphic Texts from Egyptian Stelae, etc., in the British Museum*, VIII, Pl. 27; cf. Smithers, JEA, XXVI, 164.

[7] *Kêmi*, V, Pl. X-XI and pp. 8-14.

[8] Cf. JEA, XXIII, 192, n. 3, and contrast Montet, *Revue Biblique*, 1935, 155, 159.

[9] See Dussaud, *Syria*, XVII, 394.

Since the Delos inscription had already proved that Ḥaurôn was the chief god of Jamnia, biblical Jabneh, the interpretation *Ḥrn Ybn*, "Ḥaurôn of Jabneh," seemed quite reasonable. However, Père R. de Vaux almost immediately pointed out that we should read simply *y bn*, "O my son,"[10]

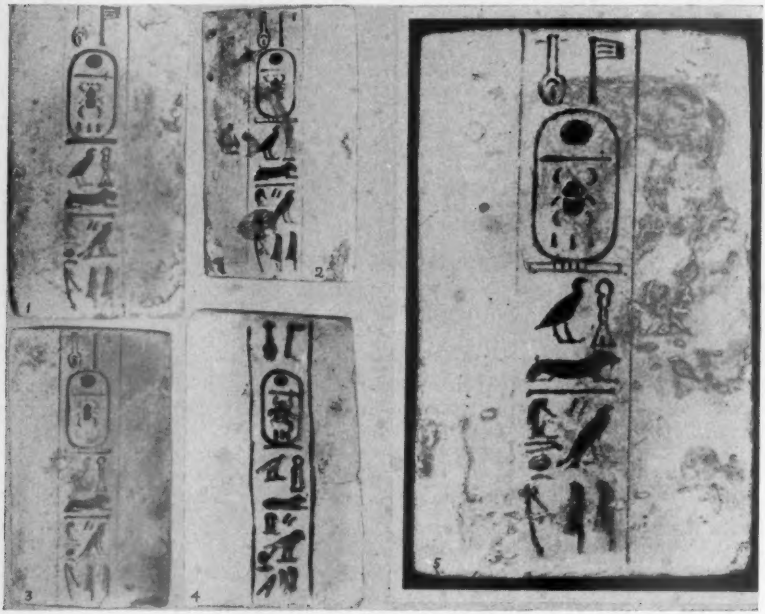


Fig. 2.

and this obviously correct interpretation was adopted by the writer, who translated:

> "Ḥôrân will break, O my son, Ḥôrân will break thy head,
> Astarte-name-of-Baal (will break) thy skull."

The common Ugaritic and Biblical verse-form a-b-c—a-b-d, in which c and d are synonymous, or at least refer to the same object, ensures the correctness of this interpretation.[11] For other details we may refer to a previous treatment elsewhere.[12] It may be observed in passing that the Ugaritic vocalization must have been *Ḥôrân*, since diphthongs were contracted and accented originally long *â* was not changed to *ô*, as in South Canaanite and Biblical Hebrew.

[10] *Revue Biblique*, 1937, 372.
[11] On stylistic forms in Canaanite prosody see now Gordon, *Ugaritic Grammar*, pp. 83-87.
[12] BULLETIN, No. 70 (April, 1938), p. 23.

The Ugaritic passage shows that there was a close relation between Ḥaurôn and Astarte, who scarcely ever appears in the Ugaritic texts, her place being taken by Anath. This relationship suggests another possible reason for the amalgamation of Ḥaurôn with Horus in Egypt: Ḥaurôn may have been considered as Astarte's son as well as her youthful lover. As son of Astarte, Ḥaurôn could the more easily be identified with Isis' son, Horus. The enmity between Baal and Ḥaurôn squared exactly with that existing, according to the Egyptians, between Seth and Horus. It now appears that the equation of Horus with Ḥaurôn may be as old as that of Seth with Baal.

In 1939 Count du Mesnil du Buisson published a very curious gypsum tablet from Arslan Tash in northwestern Mesopotamia, containing a Canaanite (Hebrew) incantation which had been partly adapted to Aramaic use. Just two years ago the writer studied it in the BULLETIN (No. 76, pp. 5-11), offering revised dating and interpretation. He found that the palaeography required a date in the seventh century B. C. On the rim of the tablet the Canaanite text includes among the deities called upon to validate the incantation against evil spirits: "the goddesses (who are) wives of Ḥaurôn, (the god) whose utterance is true, and his seven concubines and the eight wives of Baal" (*'l[t .']št Ḥwrn .'š . tm . py . wšb' . ṣrty . wšmnh 'št . B'l . . .*). The numerical gradation "seven—eight" is found in Hurro-Hittite as well as in Ugaritic, from which it passed on to later Canaanite (Phoenician). It seems to be a reasonable deduction that Ḥaurôn appears here as a peer of Baal himself. The expression "whose utterance is true" suggests that he was particularly revered as patron of justice and giver of laws.

In the October BULLETIN, finally, we discussed the new execration texts from the late Twelfth Dynasty, published last year by Posener, and we called attention to two occurrences of the personal name *Ḥaurânu-'abum*, "Ḥaurôn is Father," borne by two Palestinian princes in the nineteenth century B. C.[13] These occurrences of the name prove that the god Ḥaurôn was well-known in Palestine over four hundred years before the earliest Egyptian reference, with which we have dealt above. The fact that Ḥaurôn was called "father" suggests that he may have been identified with the supreme deity El. We must, of course, expect to find many strange oscillations in the personality of any Canaanite divinity. Thus Anath was both life-giver and destroyer; Rashap (Resheph) was both god of death and god of fertility, like Nergal, with whom he shared many features.

There can no longer be any doubt that the god "Resheph" was properly god of the underworld like the Babylonian Nergal, as maintained by the writer since 1925.[14] This is now proved by a passage in the Keret Epic of Ugarit,[15] where the words *y'etsp Rŝp*, "Rashap shall gather (for himself)," are used in parallelism with *tb't*, "(they) shall be stricken," *tkn*,[16] "(they) shall be sacrificed," *tmt*, "(they) shall

[13] BULLETIN, No. 83, p. 34 and n. 12.

[14] See especially his discussion of the nature of this divinity in *Oriental Studies Dedicated to Paul Haupt* (1926), pp. 146-151. This view was opposed by Vincent, *Revue Biblique*, 1928, 524 ff.

[15] See the writer's treatment, BULLETIN, No. 63, pp. 27 f.; No. 71, pp. 38 f.

[16] So, for Virolleaud's *'akn*. Vocalize probably *tukânu*, passive causative (Heb. *hof'al*).

die," *bšlḥ ttpl*, "(they) shall fall by the javelin." In Biblical Hebrew the verb *'sp* often means "slay, destroy life" in the *qal*, and "perish" in the *nif'al*. This view has been accepted, with additional arguments, by J. Pedersen in his latest study on the subject.[17] The name has been vocalized *Rāšāp* by the writer since 1930, and this pronunciation has now been proved by the researches of Lewy and Dossin.[18]

DID ANATH FIGHT THE DRAGON?

H. L. Ginsberg

With indefatigable ingenuity, Albright [1] has cleared up some of the obscurities at the beginning of I* AB i. He is particularly to be congratulated on exorcising the teraphim and the priest's ephod. In my opinion, however, he has been less happy in seizing the broad outlines of the drama; which I still regard in the same light as Cassuto [2] and I [3] had previously come to regard it. Albright thinks the whole column is one single speech by *Gpn w'Ugr* to Anath, and consequently has to interpret *yṯb* in l. 9 as a feminine participle and to emend *lytn* in l. 10 to *lttn*. To my gratification, Cassuto agrees with me that the whole column represents Mut's reply, through *Gpn w'Ugr*, to a message conveyed to him by *Gpn w'Ugr* from Baal. More specifically, we distinguish: (1) the end of Mut's own words, ll. 1-8; (2) *Gpn w'Ugr*'s return to Baal, ll. 9-11; (3) *Gpn w'Ugr*'s report to Baal on Mut's reply, ll. 12 ff. I trust that the following detailed proof will win more general approbation for this view.

Ugaritic epic poets love repetition as much as Greek and Babylonian ones. An opportunity they never miss is that which offers itself when they tell of messages exchanged. These are reported according to the following scheme. A instructs his messenger (or messengers) to deliver to B a message *M*, which the poet reproduces in direct discourse. The messenger betakes him to B, to whom he repeats *M* word for word or with insignificant variations. B then instructs the bringer of *M* to carry back to A a reply *R*, which the poet likewise reproduces in direct discourse. At this point the poet tells us that the messenger departed (some

[17] *Berytus*, VI (1941), pp. 68 f.

[18] See especially Lewy, *Mélanges Dussaud*, I (1939), pp. 273-75, for the spellings *Ra-sa-ap* (Amorite for Accadian *Rašap*) and *Rušpan* (Accadian spelling, found in the Cappadocian and the Mari tablets). The god *Rušpân* is also mentioned in the Chicago syllabary; see Hallock, *The Chicago Syllabary and the Louvre Syllabary AO 7661* (1940), p. 57 on line 140, where we must naturally read ^{d}*Ru-uš-pan*. The writer has insisted on the vocalization *Rāšāp* (not *Rašāp*, Lewy, *JBL*, LIX, 519, n. 2) since before 1930; cf. *JAOS*, L, 339, and *Archiv für Orientforschung*, VII, 167, n. 20. The three known variants of the name, *Rašap*, *Rušpân* and *Rašpôn* (*Rašpuna*) vary according to the same rules as *Šalim*, *Šulmân*, and *Šalmôn* (whence later Phoenician *Ešmûn*); cf. the writer's latest observations, *JAOS*, LX, 298.

[1] Bulletin 83 (October 1941), 39-42.

[2] *Dissertationes in honorem Dr. Eduardi Mahler*, Budapest 1937, pp. 53-57; *Tarbiz* X (1941), 169-173.

[3] *Kitvē 'Ugarit*, Jerusalem 1936, pp. 44-48; *Orientalia* NS V (1936), pp. 186 f.

form of *tb'*) and turned back (*l-yṯb*, from *ṯwb*) to A, to whom he repeats *R* word for word or with insignificant variations.

Given the fragmentary state of our texts, it is not surprising that the above scheme is nowhere preserved entire but has to be reconstructed by a comparative study of the surviving portions of exchange of message passages. However, the passage on the actual exchange of messages between *Pbl-Mlk* and *Krt*, I *Krt* 237 ff., which can be partly restored with the help of the anticipatory parallel in ll. 123 ff.,[4] preserves the almost complete scheme. Ll. 249-261 undoubtedly represent *M* as dictated by *Pbl-Mlk* to his messengers; ll. 268-279, *M* as repeated by the messengers to *Krt*; ll. 282-300a, *R* as dictated by *Krt* to the bringers of *M*; ll. 300bc-304, the statement that the latter returned to *Pbl-Mlk* (beginning with the formula *ttb' ml'akm lyṯb*: the messengers departed, they turned back); ll. 305-306, the messengers' introduction to their recitation of *R* (which recitation itself began a new tablet, as ll. 305-6 constitute the very end of I *Krt*).

In the light of the foregoing, consider I* AB i. There we have first the last few lines of a direct quotation; then the formula (l. 9) *tb' wl yṯb 'ilm* followed by " Behold he sets his face toward Baal of the heights of *Ṣpn* "; then a recitation by *Gpn w'Ugr* of the original direct quotation, here preserved almost in its entirety, *as a message from Mut*. Can there, then, be any doubt that the twice repeated direct quotation is Mut's *R* to an *M* (not preserved, unless it is the one at the end of II AB) which *Gpn w'Ugr* had brought him from Baal? For we know that *Gpn w'Ugr* is Baal's messenger and nobody else's, and besides Baal-Hadd is addressed explicitly in ll. 22-23. The formula in l. 9 which I have just mentioned must consequently be rendered either " So he [i. e., *Gpn w'Ugr*] departed and (now) he returns to the god (i. e., to Baal) "[5] or " So the god [i. e., *Gpn w'Ugr*] departed; he turns back," without any straining of the grammar of *yṯb* or emendation of the following *lytn*.

But what about V AB, D, 32 ff., from which it might appear that it was Anath who destroyed Lōtān? First of all, the meaning there is not quite certain, for the verbs with suffix *-t* can just as well be in the second person (referring to Baal) as in the first (referring to Anath), though the obscure *'ištbm* and *'išbmnh* (the latter unclear graphically as well as semantically) do create a slight presumption in favor of the latter view. But even on this view, there is no contradiction between that passage and my interpretation of ours. For here Mut is only telling Baal what will happen *if* the latter succeeds in worsting Lōtān. But at least for the nonce, Baal does not succeed. Actually, I* AB ii tells of Baal's being engulfed, or being about to be engulfed, in the maw of a huge monster, and sending somebody post-haste to Mut with a message of abject surrender.

In this last passage too the phrase *tb' wl yṯb 'ilm* occurs (l. 13), and here too, of course, it must be rendered as we have indicated. Since this messenger, whose name is not given in the preserved portion of the column, *returns* to Mut, he may be a messenger of Mut's. But it is also

[4] Of course the duplication of practically identical lines in the anticipation and in the execution is itself an admirable example of epic repetition.

[5] So in the publications cited in n. 3.

possible that he is our old friend *Gpn w'Ugr*, who can also be said to return to Mut if he has just conveyed a *M* to and a *R* from him.

At any rate, there is no struggle between Anath and the dragon in I* AB.[6]

ANATH AND THE DRAGON

W. F. Albright

We are greatly indebted to Ginsberg for his analysis of the passage which I translated in the October Bulletin. His objections to the rendering of lines 9-10 are justified; it is particularly dangerous to emend the text in the present state of our knowledge. However, I cannot accept his syntax of the lines in question, nor that of Cassuto in a recent article in *Tarbiz*,[1] received in the Johns Hopkins library after the number of the Bulletin in question had been distributed. We may tentatively propose the following translation, leaving the exact course of events uncertain:

[9]Depart (O Anath) and let the god return,
Then[10] shall he set his face toward Baal (etc.)

Perhaps the most reasonable interpretation is that "the god" in line 9 is Vineyard-and-Field[2] himself. The first lines (1-8) are clearly ad-

[6] A word may here be added about the form *'isp'i*, I* AB i 5. In no case does it constitute an exception to the principle of *i* preformative for *a* imperfect stem in the *qal* (against Albright). First of all, the verb may not be a *qal*. *If* it means "let me perish" (Albright) it can just as well be the *n* conjugation. In intransitive senses, Heb. uses the *nifal* of *spy* more often than the *qal*. Secondly, if *'isp'i* is a *qal*, what proof is there that the vowel after the *p* is not *a*? The final *'i* expresses a *hamzah* sound *followed*, not preceded, by *i* (or by *zero*). In a language *which retains the* hamzah *value* of final *'*, the imperfect *qal* of verbs whose final radical is *' must* have *a* as its characteristic vowel (except hollow verbs, verbs whose second and third radicals are identical, and—in Arabic—verbs with *u* perfect). [If the Friedrich-Harris-Goetze-Albright view that *'a*, *'i*, *'u* also represent *a'*, *i'*, *u'*, respectively (exactly as is true of the Accadian character treated by Thureau-Dangin, *Le syllabaire accadien*, p. 37, No. 204), is correct, Ginsberg's argument no longer holds. On the other hand, his suggestion that the form is *nif'al*, i. e., *'essapi'*, is right in my opinion. The stem *sp'* would then mean "to consume, devour" (cf. Heb. *mispô'*, "provender") in the *qal* and "be consumed, die" in the *nif'al*. One of the most awkward possible exceptions to the Barth-Ginsberg law is thus eliminated.—W. F. A.]

[1] *Tarbiz*, 1941, pp. 169-173. Cassuto's innovations in this paper do not seem happy to me; his aberrant phonological proposals produce corresponding results in the translation. However, there are some excellent suggestions in the rest of the article.

[2] A few additional remarks about this translation seem to be indicated. Ugaritic *gapnu* certainly has something to do with the vine in the Beautiful and Gracious Gods, lines 8-11, but there are a number of points which remain obscure (on the passage cf. *Jour. Pal. Or. Soc.*, 1934, pp. 133 f.; Ginsberg, *Jour. Roy. Asiat. Soc.*, 1935, p. 64; Gaster, *Jour. Bib. Lit.*, 1941, p. 293). However, in line 11 the word is clearly in parallelism with *šdmt*, "field," and thus means "vines" in a collective sense, "vineyard." The second word in the compound name has the vocalic form *'ugâru* (for the long vowel see my observation on the derived name *'Ugârît* in *Vocalization of the Egyptian Syllabic Orthography*, p. 49, X. B. 2), which is identical with Accadian *ugâru*, "field." It must be remembered that there are many Sumerian loanwords in Canaanite, some coming directly from Sumerian (e. g., *hêkallu*, "temple"), others passing through Accadian (like *kissa'u*, "chair").

dressed by some god who is about to die to a deity who is about to destroy a dragon. But this being who is about to die must be Vineyard-and-Field, who describes his own approaching death so explicitly in lines 18 ff. The latter may possibly be represented as speaking to Anath in the first lines and to Baal in lines 11 ff.; since the context is unclear we cannot tell with certainty.

A very important additional point in favor of my translation of line 4, where previous interpreters had discovered a reference to both ephod and teraphim, has been pointed out to me by Mr. T. H. Gaster, well known for his papers on the Ugaritic religious texts. He reminds me of Eitan's explanation of the root *škḥ* (= Ugar. *tkḥ*) in Biblical Hebrew as meaning "to waste away."[3] We therefore have the same meaning of the stem as I inferred for Ugaritic already in Biblical Hebrew.

However, I disagree with Ginsberg's view that Anath is not represented in our passage as slaying the dragon. We must remember that Anath was often the representative of Baal, who acted on his behalf; I believe that her very name means "sign, indication (of Baal's will)."[4] In a similar way the Carthaginian goddess Tanit is caled *pn-B'l*, "face-of-Baal," i. e., his visible presence, the active will of that deity.[5] In a somewhat similar way the Egyptian goddess Ḥathor is "the eye of Rê' which was in the distance." Parallels may easily be multiplied for the conception that the *paredros* of a high god carries out the will of the latter. Baal himself also destroys dragons (as in the combat with sea-dragon Yammu and the "judge, River"), and it is probable enough that he was often credited with all Anath's exploits of this kind. However, in Canaanite mythology as we have it the goddess of war, Anath, slays most of the monsters. This appears to be demonstrated beyond doubt by the passage V AB, D, lines 29-43, which we herewith reproduce, along with a revised translation. Virolleaud's valiant pioneer effort requires some modification, in which I have been materially assisted by the suggestions of Goetze and de Vaux, though I diverge from them in details.[6]

[29] *hlm . 'nt . tph . 'el-m.*	Thereupon Anath caught sight of the god—
bḥ . p'nm [30] *ṭṭṭ .*	Upon him with her feet she trampled,[7]
b'dn . ksl . ṯṯbr	Violently [8] she broke (his) back.[9]

[3] Psalm 137: 5, which must be rendered, "If I forget thee, O Jerusalem, let my right hand be withered." Previous commentators had generally supposed a copyist's mistake for *tkḥš*. Mr. G. E. Mendenhall points out to me that *škḥ* has the same sense in Psalm 102: 5, where I should render, "for I am too wasted away to eat my food."

[4] See provisionally *From the Stone Age to Christianity*, p. 286 and n. 51 on pp. 339 f.

[5] Cf. *op. cit.*, pp. 228, 286.

[6] Goetze, *Jour. Am. Or. Soc.*, 1938, p. 298; de Vaux, *Rev. Bib.*, 1939, p. 596.

[7] This verb is related to *ṭiṭ*, "clay, mud"; for the etymological situation and the analysis of cognates (e. g., Arab. *wṭ'*, "to trample," *ṭô'ah*, "mud") see my discussion, *Am. Jour. Sem. Lang.*, 34, p. 252 (1918).

[8] In Keret, lines 85, 87 *'dn* is synonymous with *ṣb'* (*ṣaba'u*), "army, force," but I cannot suggest an etymology. Cf. Gordon's happy translation of *b-'mq* in V AB, B: 6, 19 as "with might" (Accad. *emûqu*).

[9] In Hebrew *kesel* (cf. Accad. *kaslu*) means "loins" (i. e., "lower back"); in Ugaritic it appears to mean simply "back."

[31] *'ln . pnh . td'* .	Her will [10] with regard to (him) [11] she proclaimed,[12] (and)
tḫṣ . pnt [32] *kslh*	The pinnacle [13] of his back quaked,[14]
'anš . dt . ẓrḥ .	the tendon [15] of his loins.[16]
tš'u [33] *gh . w-tṯḥ* .	She raised her voice and cried,
'ek . mḫy . Gpn . w-'Ugr	"(See) what [17] hath become,[18] O Vineyard-and-Field,
[34] *mn⟨m⟩ . 'eb . yp' l-B'l*	Of whatever enmity [19] is shown [20] to Baal
ṣrt [35] *l-Rkb . 'rpt*	(or) hostility to the Cloud-rider!
l-mḫšt . mdd [36] *'el Ym* .	I have destroyed the Sea-dragon,[21] beloved of El,
l-klt . Nhr . 'el . rb-m	I have slain River-of-El, the chief;
[37] *l'eštbm . Tnn . 'ešbmnh* (?)	I muzzled [22] Tannin,[23] I muzzled him (?)!
[38] *mḫšt . btn . 'qltn*	I have destroyed the winding serpent,
[39] *Šlyṭ . d . šb't . r'ašm*	Shalyaṭ of the seven heads;
[40] *mḫšt . mdd 'el-m . 'ar[ṣ]*	I have destroyed the Underworld-dragon,[24] beloved of El,
[41] *ṣmt . 'gl . 'el . 'tk*	I have smitten [24a] the bullock of El, *'tk*;[25]

[10] Cf. BULLETIN, No. 83, p. 41, n. 22 for this meaning of *pn*.

[11] Other passages make this meaning certain; *'ln* is here an adverb meaning properly "on, about."

[12] In Biblical Hebrew the causative of *yada'*, "to know," often has exactly this meaning, used also of deity; cf. Psalms 77:15, 98:2, 103:7, 106:8. Vocalize approximately *tôdî'u*.

[13] Heb. *pinnah*, especially in such passages as Zeph. 1:11, Prov. 21:9, II. Chron. 26:15. The use of this expression seems to indicate that the "god" is some kind of a dragon deity.

[14] De Vaux proposes comparison with Arab. *nǧḍ*, "to shake," which seems plausible. It must be remembered that earthquakes were believed to be caused by the trembling of a subterranean monster, usually thought to be a dragon.

[15] Goetze has happily compared Heb. *našê*, Arab. *nâsā*, properly "tendon of the loins"; cf. GB for details. The prothetic *'aleph* offers no difficulty.

[16] This word means "back" in Accadian (*ṣêru*, cognate with Arab. *ẓahr*, etc.), but here it appears to change places with its synonym, *kaslu*.

[17] Literally "how."

[18] Literally "arrived"; for the development of meaning cf. French, *arriver*, etc.

[19] Not "enemy" (*'ôyēb* in Hebrew) but "enmity" (*'ēbâh*), parallel with the abstract *ṣrt*, "hostility." For the construction see Gordon, *Grammar*, § 5.42; the parallel text offers *mnm* here.

[20] *Hof'al, yûpa'u* (passive of Heb. *yôpî'*).

[21] Not "the beloved of the god *Ym*," as rendered by Virolleaud. It may be pointed out that *mḫš* is a transposed doublet of Accad. *ḫamâšu*, "to destroy."

[22] Virolleaud has happily identified the word with Arabic *šbm*, "to muzzle" (*šibâm* is "muzzle"). The verbs are probably to be translated as preterites, not as cohortatives with Virolleaud.

[23] This word occurs often in the Bible, sometimes in the sense of "sea-monster," but generally in the meaning "primordial dragon," like Leviathan and Rahab.

[24] *'Arṣ* is used of "underworld" as well as of "earth" in Ugaritic, just as Accad. *erṣitu*; cf. II AB, viii: 7-9, where the meaning "underworld" is certain. However, since the last letter or letters are broken off, we may possibly read *'r[y']*, "lion"; *'arḫ*, "cow," would be tempting but the gender of *mdd* is opposed.

[24a] This word is identical with Heb. *ṣmt* and Arab. *ṣmd* (= *ḍrb*, "to smite"); the latter equation (note partial assimilation) is new and explains Ugar. *ṣmd*, "mace" (so correctly rendered by Ginsberg, JPOS, 1935, p. 328).

[25] Cf. Arab. *'tk*, "attack, be rebellious," etc. Note that the "bull of heaven"

[42] *mḫšt . klbt . 'el-m 'ešt*
[43] *klt . bt . 'el . šbb .*

I have destroyed the bitch of El, Fire,
I have slain the daughter of El, Flame
. . ." [26]

A NOTE ON THE SEAL OF THE SERVANT OF AHAZ

E. L. Sukenik

In Bulletin, No. 79, Prof. Torrey has published an interesting seal which mentions King Ahaz for the first time in Hebrew. My present note is devoted to the name of the latter.

I quite agree with Albright [1] that it is difficult to accept Torrey's interpretation that the name is Assyrian. In spite of the fact that Ahaz was a vassal of Assyria, we can hardly assume with Torrey that an Assyrian

The Seal of an Official
of King Ahaz.

should have held such a high office in Judaea. It is certain that as Torrey and Albright assumed, we have here a hypocoristicon, a form often found in the Bible, on seals and on ostraca. In my opinion, the full name was *'šnyhw* or *'šny'l*. At first I was tempted to read it אישוניהו (*'Išônîyáhū*) or אישוניאל (*'Išônî'ēl*) i. e., "God is the pupil of my eye," a form analogous to the names נריהו (*Nērîyáhū*), אוריהו (*Ûrîyáhū*), יהדרי, etc.

(Sumerian *gud-anna*, Accadian *alû*) plays an important role in Babylonian mythology. On Heb. *'egel* in the sense of "young bull" cf. *From the Stone Age to Christianity*, p. 332, n. 33. Virolleaud's rendering of lines 40-41 is quite untenable: "I have smitten the Beloved of the gods of the earth, the one who has slaughtered the calf of *El-'tk*."

[26] The parallelism with *'išatu*, "fire," makes it practically certain that we have here a word cognate with Aramaic *šebîbā*, "flame" (in Jewish Aramaic), "spark" (in Syriac—for its occurrence on a potsherd at Jerash cf. Stinespring, Bulletin, No. 57, p. 9). This word is very probably an Accadian loanword, since *šabâbu*, "to burn" (with several derivatives) is cognate with Arabic *šabba*, "to light a fire, etc.," and should appear as *sbb* in Aramaic. The unique word *šebābîm* in Hosea 8: 6 ought to mean "flames," not "splinters." It should then probably have initial *śin*; note that the Ugaritic orthography rather favors *śin*. The Accadian "fiery serpent," *šibbu*, which also appears as one of the seven evil spirits, may be related in origin to the Ugaritic monster.

[1] Bulletin, No. 79, p. 28, n. 1 [cf. No. 82, pp. 16-17].

But now I am rather inclined to think that the name in question is derived from the root *'šn*. This root has the meaning "to be strong" or "to be high, uplifted," and accordingly its occurrences in the Bible may be explained as follows: *'îšôn 'ayin*, "the highest place in the eye," i. e. "the pupil," *'îšôn layᵉlah*, "the climax of the night" or "the thickest darkness," etc. In the Targums the root *'šn* also has similar meanings, cf. Levy, *Chaldäisches Wörterbuch über die Targumim*, s. v. אישון, אשון. Thus the name אשניאל or אשניהו would be analogous to חזקיהו (*Ḥizqîyahū*).

The Massoretic text of Joshua mentions two towns in the portion of the tribe of Judah bearing the name "Ashnah" (Joshua, 15: 33, 43). We have to assume that the place-name *'Ašnah* is similar either to the names *Gib'ah* or *Rāmah* applied to towns situated on hills, or else that it designates a fortified place.

It is a pleasure to print Professor Sukenik's note, mailed in Jerusalem July 15th, but not received until several months had passed. I am reluctant to take any space in the BULLETIN for linguistic observations, which are rather out of place, but a few remarks seem to be in order. If the supposed Hebrew *'wš*, "to be strong," or the alleged Aramaic stem *'šn*, with the same meaning, actually existed I should be happy to accept Sukenik's interpretation. Unhappily, there is no evidence that either stem ever existed at all; no such verbs are known in any Semitic language and the stems are inferred from a number of nouns. There is not the least evidence that Heb. *'îš*, "man," is derived from a stem meaning "to be strong";[1] the alleged Accad. *ûšu*, "strength," does not exist at all.[2] As for Levy's assumed Aramaic stem *'šn*, the first word listed under it is the Aramaic word for "time," *'ᵉšûnâ* or *'eššûnâ* (for which cf. GB under *'ᵉšûn*), the second word, *'aššîn*, "strong, hard" is simply a misspelled Aramaic *'aššîn*, "strong, firm." There is no need to suppose that *'eššûn ḫošek* means anything but "time of darkness." The somewhat mysterious Hebrew word *'išôn 'ayin*, "pupil of the eye," may easily be a dissimilated **'ôšôn* (cf. *tikôn* for **tôkôn* from *twk*), meaning "precious thing," from older **'aušân*, "gift." It should be recalled that the "little man in the eye" of older etymologists is probably as baseless as the synonymous *bat 'ayin*, supposed to mean "daughter of the eye," which is really a mistake for *bābat 'ayin*, for the etymology of which see I. Löw, *Zeits. f. Assyr.*, XXIII (1909), pp. 274 f.; C. Frank, *Zeits. f. Assyr.*, XXIV, pp. 172 f.; W. F. Albright, *Jour. Am. Or. Soc.*, 1927, p. 213 below.

On the other hand, the Hebrew stem *'wš* in such personal names as "Joash, Josiah" was already connected with Classical Arabic *'aus*, "gift," by Gesenius in

[1] Contrast most recently Torczyner in *The Lachish Letters*, p. 38.

[2] Since Torczyner again cites this non-existent word as proof of his view, it is advisable to discuss it briefly. The alleged Assyrian *ûšu*, "strength," was deduced by Emil Behrens in 1903 with the aid of very dubious assumptions (*Zeits. f. Assyr.*, XVII, p. 390) from an obscure passage in Harper, *Letters*, V, No. 499, lines 6 ff., which has not hitherto been fully cleared up. Waterman (*Royal Correspondence of the Assyrian Empire*, I, p. 351) renders: "From his youth unto this day the king my lord has exalted me; and when the king grasped my hands, with a strength not of flesh, he quickened me." Pfeiffer (*State Letters of Assyria*, p. 128, No. 172) translates: "From his boyhood to this very day the king my lord has fostered me. And ten times, when I was in poor health (?) the king my lord has restored my life by taking my hands." Pfeiffer has correctly recognized the common Assyrian expression *ṭûb šêrê*, "good health," which is not eliminated by Waterman's curt statement, *op. cit.*, IV, p. 255. Harper's reading of line 9 was evidently a little faulty; we should probably read *û* ⟨*i*⟩*-na*(!) *la ṭu*(!)*-ub šêrê* (for the phrase *ina ṭûb šêrê* see Delitzsch, HWB, p. 300b) and render the entire sentence as follows: "From his youth unto this day the king my lord has fostered me, and in poor health the king my lord restored me to life when he took my hands."

his *Thesaurus*, p. 56b, accepted tentatively by Nöldeke, *Zeits. Deutsch. Morg. Ges.*, 40, p. 740. The discovery of many Proto-Arabic names containing the same element in early inscriptions from various parts of Arabia strongly supports this view, which was finally confirmed by my observation that Ugaritic *'ušn* (*'ôšânu*) is synonymous with *ytnt*, "gift," and must, accordingly, have a similar meaning (cf. BULLETIN, No. 63, p. 31, n. 62). I was first inclined to explain the name *'šn'* as a hypocoristicon standing for an **'Ošânyáhū*, "Gift of Yahweh," but gave it up in favor of the explanation which was given in BULLETIN, No. 79, p. 29 below, which has better parallels.

W. F. ALBRIGHT.

AN AUTHORITATIVE INTRODUCTION TO BIBLICAL ARCHAEOLOGY

The progress of biblical archaeology during the past two decades—progress to which the Schools have notably contributed—has rendered all older manuals, handbooks and introductions to the subject quite antiquated and often useless. Just eight years ago the present writer prepared a brief account of the available literature and the opportunities for study in an article entitled "How to Study the Archaeology of Palestine" (BULLETIN, No. 52, pp. 12-15). All the books mentioned there are now so out of date that one can recommend them to students only with hesitation. Moreover, there has not been any subsequent book to which one could refer the general reader or the scholar in another field who wished only general orientation.

Professor Millar Burrows of Yale University, president of the Schools, has now filled the gap with his volume *What Mean these Stones?* (New Haven, American Schools of Oriental Research, 1941, pp. xvi + 306, with maps and nearly sixty illustrations). Clearly written, beautifully printed and bound, this book will be a godsend to thousands of students and readers. The author discusses the purpose of archaeology, its data and their interpretation, the bearing of archaeological discoveries on the text of the Bible, the date and composition of its books; he deals with the cultural history of successive historical ages, with the material and secular background, with the religious and ethical background, and in a valuable final chapter he evaluates the general relation between archaeology and biblical research. The book is sober and well balanced; themes for special treatment are happily chosen; the author's clarity is without competition in the field of his book. Best of all for the general public is the fact, already attested by several educated laymen who have read it, that it makes fascinating reading. We heartily recommend *What Mean these Stones?* as an up-to-date, authoritative treatment of an increasingly important field—and the price is only $2.50 postpaid!

W. F. ALBRIGHT.

At the last minute we receive E. A. Speiser's *Introduction to Hurrian* (*Annual*, Vol. XX, 1941), just off the press. It is a handsome volume of 260 pages, beautifully and accurately printed, which gives the first detailed scientific treatment of the grammar of the long-lost Hurrian language. It will be recalled that the Hurrians are called "Horites" in the Bible and that they played a most important part in the history of the Near East in the second millennium B. C. This work is epoch-making in its field.

BOOKS AND MONOGRAPHS RECEIVED BY THE EDITOR

I. Syro-Palestinian Archaeology and Epigraphy

All archaeologists and biblical scholars owe an immense debt of gratitude to the indefatigable excavator at Byblus, Maurice Dunand. Taking up the direction of the French excavations there after the preliminary campaigns of Montet, he dug year after year, with scarcely any interruption, from 1926 until the outbreak of the War in 1939. The long-awaited publication of his results from 1926 to 1932 has now appeared (*Fouilles de Byblos*, Vol. I [Text], Paris, Geuthner, 1939, pp. iv + 457, quarto; Vol. II [Plates], 1937, 220 plates and charts). The volume of plates was already distributed in 1938 and was discussed by the reviewer in Bulletin, No. 73, pp. 9-13, but the volume of text was not ready for distribution until just before the German conquest of France, so very few copies have reached this country. The text volume is a mine of painstaking labor, which will never be exhausted by students of the fields which it represents. Unfortunately, the stratigraphy of the site is very confused, so the author has had reluctantly to give up any systematic attempt at a chronological treatment of the material. He has published the results of his excavations according to "levées," i. e., according to the metric levels at which remains were found, but the relation between levels and dates proved to be exceedingly elusive, as the reviewer can testify from visits to the site during Dunand's excavations.—The reviewer takes this opportunity to correct a mistake of his own. On p. 313 the reviewer is quoted as reading the inscription on a cylinder seal of the First Dynasty of Babylon as *Tamkarum mâr Warad-rabani urigallum*, but it should read, of course, as the reviewer saw later, *Tamkarum mâr Errabani urigallum*, "Tamkarum (literally 'Merchant') son of Errabani the *urigallu*-priest." The seal must have been imported from Babylonia, since there is nothing Syrian about either style or names.—The important Canaanite alphabetic inscription on a ceremonial skinning knife(?), described by the author on page 28 (without a translation) has already been treated by the reviewer in Bulletin, No. 73, pp. 11-13, and by Obermann in *Jour. Bib. Lit.*, 1939, pp. 229-241. Since we shall propose a revised reading and interpretation of the inscription in a forthcoming number of the Bulletin, it is not necessary to anticipate here.

The third volume of *Antioch-on-the-Orontes*, being the account of the excavations of 1937-39, has just been published by the Committee for the Excavation of Antioch and its Vicinity (Princeton, Princeton University Press, 1941, viii + 260 quarto pages + 92 plates and numerous plans, $20.00). Edited by Richard Stillwell, with a distinguished list of contributors including W. A. Campbell, Glanville Downey, A. M. Friend, Jr., Doro Levi, F. O. Waagé, and K. Weitzmann, it is a model of what an archaeological publication should be. The reviewer is delighted by the union of dignity, clarity and economy which characterize letter-press, plans and collotype plates alike. Architectural remains (Campbell and Stillwell), fragments of sculpture (Stillwell), reliefs (Weitzmann), lamps (by Waagé, particularly valuable for Palestinian archaeologists), inscriptions (Downey), and mosaics (Campbell and Stillwell) all come in for complete listing and detailed descriptions. The last three chapters contain extremely interesting studies of new magical data bearing on the evil eye and related conceptions (Levi), illustrations of Homer and Euripides (Weitzmann) and of Menander (Friend). The brilliant American contributions, ably seconded by recent refugee additions to American scholarship, make this a volume of which we may well be proud. The stately volumes of the Antioch publications, together with *Gerasa*, published three years ago by the Schools, at last form a solid foundation on which the Roman-Byzantine archaeology of Syria and Palestine may be satisfactorily reconstructed. In future brilliant guesses about the dates of buildings and mosaics will be almost entirely eliminated; guessing is no longer respectable in this field.

From 1931 to 1938 Professor Harald Ingholt directed eight campaigns of excavation at the great mound of Ḥamā, biblical Hamath on the Orontes. These excavations, conducted with exemplary Danish thoroughness and up-to-date archaeological method, have yielded important results in several directions, but owing to circumstances not under the excavator's control only one brief report on the first campaign had hitherto

been published. Now we have an admirable, though succinct, report on the seven campaigns from 1932 to 1938, from Dr. Ingholt's pen (*Rapport préliminaire sur sept campagnes de fouilles à Hama en Syrie*, Copenhagen, Danish Academy of Sciences, 1940, 154 pp. and 48 plates and charts). Here the student will find a wealth of instructive material for the reconstruction of the successive civilizations of Syria from the fourth millennium B. C. to the mediaeval Islamic age. The new material is of fundamental importance for our knowledge of the ceramic chronology of Syria in the third and early second millennium. Stratum E yielded a great many interesting objects, including Aramaic and cuneiform inscriptions, sculpture and ivories, from the tenth to the eighth centuries B. C. Our readers know that Professor Ingholt was recently elected associate trustee of the Schools. In 1924-25 he was Thayer Fellow at the School in Jerusalem (from Princeton University).

Professor Martin Noth of the University of Königsberg, well known as one of the most active and the most broadly prepared Old Testament scholars in Germany (from the school of Albrecht Alt) has published a valuable general introduction to the Old Testament, entitled *Die Welt des Alten Testaments* (Berlin, Töpelmann, 1940, xvi + 268 pp. and 4 plates). This is a new type of "Introduction to the Old Testament," which in some ways resembles the British *Companion to the Bible*, edited in the same year by T. W. Manson. However, it differs from the latter in being the work of one man instead of a dozen and in being encyclopaedic rather than readable. Nothing has been missed: from the geography of Palestine through its archaeology to its cultural and religious history, from the geography and archaeology of the ancient Near East to its history, languages, peoples and religions, the author covers everything in broad lines, but with constant attention to detail and with a most up-to-date bibliography. The last quarter of the book is somewhat unexpectedly devoted to an account of the textual criticism of the Old Testament, going into great detail. Since this information is often stinted in current Introductions to the Bible, it is well to have it in such convenient form. The author has covered a vast field with intelligence and accuracy; we recommend the book heartily.

In 1938 the International Congress of Orientalists at Brussels, through its Consultative Committee (to which the reviewer had the honor to belong) awarded the Lidzbarski Prize (for the best book on the progress of Aramaic studies since Nöldeke) to Dr. Franz Rosenthal, for his manuscript, *Die aramaistische Forschung seit Th. Nöldeke's Veröffentlichungen*, which now appears in book-form (Leiden, Brill, 1939, xv + 307 pp. and 4 folding charts). It is a sad commentary on the present world that the German Government refused to allow payment of the prize money, though the author was a German and the world was at peace. There is only one adjective which can fairly be used of the book: it is superb. The author has distinguished himself alike by his completeness, his good judgment, and his innumerable critical observations on readings and theories. He deals impartially with the archaic Aramaic inscriptions, "Reichsaramäisch" (the official language of the Persian Empire, which survived for centuries as a literary medium), Pahlevi, Nabataean, Palmyrene, Jewish Palestinian, Samaritan, Christian Palestinian, Syriac, Judaeo-Babylonian, Mandaean, etc. His treatment of the Aramaic script in different ages and countries, elaborately illustrated by tables of characters, is extraordinarily good.

The president of the Carlsberg Foundation in Copenhagen, Dr. Johannes Pedersen, has given us an elaborate discussion of the Keret Epic, one of the three Canaanite epics of the fifteenth century B. C. discovered by Schaeffer at Ras Shamrah, in "Die *Krt* Legende" (reprint from *Berytus*, VI, 1941, pp. 64-104, quarto). Our readers are acquainted with the tablet published by Virolleaud in 1936 from the reviewer's preliminary sketch in BULLETIN, No. 63. We still await publication of two other tablets, neither in as good state of preservation. Pedersen's treatment of the text is sober and yet original; he agrees with most recent writers in rejecting Virolleaud's Negebite hypothesis (on which see BULLETIN, No. 71, pp. 35-40). No student of the relations between the Canaanites and the Israelites can afford to overlook this study.

Scholars who can read Hungarian will be interested in Dr. György Balázs's little book, *Egy feltárt bibliai város* (*An Excavated Biblical City*, Budapest, 1940, 116 pages), already mentioned by the reviewer in his latest discussion of the Lachish Letters (BULLETIN, No. 82, p. 18). The author recounts the history of the ex-

cavations and their results, devoting nearly half of his book to the ostraca. He follows Torczyner rather closely, though by no means slavishly; the reviewer has not found any original observation which appears significant to him.

II. Assyriology

The reviewer has received two valuable monographs belonging to the series of *Assyriological Studies* issued by the Oriental Institute of the University of Chicago. Like all similar studies coming from the school of Arno Poebel, they are exceedingly well done. No. 7 in the series is Richard T. Hallock's *The Chicago Syllabary and the Louvre Syllabary AO 7661* (Chicago, 1940, xiv + 79 quarto pages and 10 plates, $4.00). The Chicago Syllabary was rather inadequately published by D. D. Luckenbill in 1917, but the advance of Assyriological method and the discovery of parallel texts has made a thorough republication necessary. The value of this vocabulary has been recognized ever since its appearance, and attentive perusal of Dr. Hallock's commentary makes it still more evident. Since our present broad and exact knowledge of Accadian script and language is largely dependent on the lexicographical work of the Babylonian cuneiformists of the late third and the early second millennium B. C., the ultimate value of these documents—however dry they may seem to the superficial reader—is very great. One detail may be mentioned, since it is of direct interest to students of Canaanite religion; the divine name read *Ru-ga*(?)-*ban*(?) by Luckenbill (line 140) is corrected to *Ru-uš-ban* by the editor. This name is naturally to be read *Rušpân*; it is fairly common in the tablets from Khana and Mari, as has been pointed out by Lewy in *Mélanges Dussaud* (1939), I, pp. 273-75. The god Rushpân was also called *Rašap* (Amorite *Rasap*), biblical *Rešep* and Egyptian *Rśp*; see the discussion elsewhere in this number.—No. 12 in the same series, Samuel N. Kramer's *Lamentation over the Destruction of Ur* (Chicago, 1940, xii + 97 pages and 2 plates, $2.00), is even more important. The text in question is in late literary Sumerian from the end of the third millennium and there is no scholar living who controls this phase of cuneiform literature so well as Dr. Kramer, thanks to his thorough training under Poebel and to his years of continuous study of the tablets from Nippur in the Philadelphia and the Istanbul museums. In its present form it is a dirge of some 436 lines, nearly all of which has been recovered by Kramer from numerous duplicates and fragments. It seems to refer to the destruction of Ur by the Elamites and nomadic Semites (line 244) cir. 2020 B. C. (new low chronology), but the contents are unquestionably in large part earlier, coming from the literary stock of the Sumerians in the early third millennium. For a preview of the rich Sumerian literary treasure which Kramer is now unearthing in Philadelphia see his report in the current *Year Book* of the American Philosophical Society (Philadelphia, 1941), pp. 287 f. Some day it will be possible to trace the far-reaching influence of Sumerian literature on Canaanite, Hebrew, and even Greek. Meanwhile the inestimable importance of Sumerian religious literature for the history of religions should induce more students to study Sumerian.

From the school of Albrecht Goetze at Yale University comes the excellent study of James Philip Hyatt, *The Treatment of Final Vowels in Early Neo-Babylonian* (New Haven, Yale Press, 1941, ix + 59 pages, $2.00). Dr. Hyatt shows conclusively that final short vowels were no longer pronounced in Neo-Babylonian and that final long vowels were generally dropped unless they had originated in a contraction of two vowels ("circumflected" vowels). Moreover he carries the period in which this tendency may be traced back to the beginning of the Isin Dynasty (about 1150 B. C., not 1170 B. C., as may now be stated with confidence), two or three centuries before the date hitherto supposed by the reviewer. It is very curious to see that the Babylonians lost their final short vowels at about the same time that they were lost by the Canaanites in the West, especially since the two peoples appear to have lost the final mimation (ending of nouns in *m*) almost simultaneously at least five hundred years earlier. We congratulate Professor Hyatt on a thoroughly sound piece of research.

III. The Archaeology and History of the Near East in General

The work of the Schools in Near-Eastern archaeology has nowhere been more vividly described than by Dr. Cyrus H. Gordon of the Institute for Advanced Study, in his fascinating new book, *The Living Past* (New York, John Day, 1941, 232 pp. with many illustrations outside the text, $2.50). For four years (1931-35) he was a fellow of the Schools, attached to many archaeological expeditions in Palestine, Transjordan and Mesopotamia. The student will get instructive and often amusing sidelights on the technique of the excavator as well as on the life of the modern Arab. Scenes from the excavations of the Schools at Beth-zur and Tell Beit Mirsim, from Nelson Glueck's explorations in Transjordan, from Tepe Gawra and Tell Billa in Assyria, etc., pass in succession before the reader. Chapters on the Babylonian cylinder seals and on the mythology of Ugarit contain much valuable unpublished matter from the author's researches.

In the *Fifth Interim Report of the Excavations at Mersin* (reprinted from the *Annals of Archaeology and Anthropology*, Vol. XXVI, pp. 89-158 and plates XLIV-LXXXV), Professor John Garstang of the University of Liverpool (now in this country, at the Oriental Institute of the University of Chicago) describes the later strata of a mound near Mersin in Cilicia. This report continues the *Fourth Interim Report*, noticed in Bulletin, No. 75, p. 32. While this report is not so exciting as the previous one, which dealt with the prehistory of this region, there is much of archaeological and historical value. The impressive building remains from the Hittite Empire, which resemble Hittite architecture at Boghazköy in several respects, are briefly described by Seton Lloyd; the Greek pottery of the Iron Age is treated by R. D. Barnett and the Hittite pottery and small objects from the Bronze Age are described in some detail by G. M. FitzGerald.

Dr. Keith C. Seele's monograph, *The Coregency of Ramses II with Seti I and the Date of the Great Hypostyle Hall at Karnak* (Chicago, University of Chicago Press, 1940, xiii + 95 pages, with figures in the text, $2.75) is a model of its kind. Following the methods of archaeological analysis first applied systematically by W. F. Edgerton in his study, *The Thutmosid Succession* (Chicago, 1933), Seele shows convincingly: (1) that Ramesses II was actually coregent with his father, Sethos I, for some time before the latter's death (contrary to Breasted's view, which had convinced nearly all scholars); (2) that the Great Hypostyle Hall at Karnak, one of the wonders of the architectural world, was begun by Harmais (Harmḥab), altered in plan by Ramesses I, and completed by Sethos I and Ramesses II.

The Brooklyn Museum has issued an extremely useful book, *Pagan and Christian Egypt* (Brooklyn Museum, 1941, 86 pp. and nearly 200 photographs on 107 plates), describing and reproducing the most interesting objects shown at its exhibition in January-March, 1941. The photographs are splendid and the selection of objects is admirable; Mr. John D. Cooney, curator of Egyptology, and Mrs. Riefstahl of the Wilbour Library are to be congratulated on the outcome of their efforts. The reviewer has noticed only one serious oversight: No. 98, a wooden box with inlaid ivory strips, which is attributed to early Coptic times, is actually the best preserved specimen of a type which was common in Egypt and Palestine between 1700 and 1500 B. C. This class of objects has been discussed by the reviewer in the *Annual*, Vol. XVII, pp. 49-51, with illustrations of inlay from Tell Beit Mirsim (Plates 35-37) and references to Tell el-'Ajjûl, where a box of the same type could be almost wholly reconstructed.

The Buffalo Society of Natural Sciences has also published a volume of archaeological photographs with accompanying descriptions, written for the museum public (H. Phelps Clawson, *By their Works*, Buffalo, 1941, xxi + 236 pp. with over a hundred full-page photographs of objects in the Buffalo Museum of Science). The illustrated objects come from all over the world, but there are quite a number from the Near East, including some good examples of the Luristan bronzes and a remarkable Syrian figurine (p. 228, from the collection de Lorey) which obviously belongs with the copper statuettes from Tell ej-Judeideh in northern Syria, where they are attributed to Stratum XII, cir. 3000 B. C. (see McEwan, *Am. Jour. Archaeol.*, 1937, p. 12, fig. 3).

The Marr Institute of the Georgian Academy of Sciences at Tiflis has issued an

important cuneiform publication by George Tseretheli, *The Urartean Monuments in the Georgian Museum Tbilissi* (in Russian: Tiflis, 1939, pp. vi + 77 and 32 plates). The author (who must not be confused with M. Tseretheli, known for less rigorous earlier studies in the same field) gives us both hand-copies and collotype reproductions of the original; he also gives a useful series of word indices. In an English chapter he discusses, *inter alia*, the so-called passive construction of the verb in Urartaean and Georgian, with some very illuminating results. From the same institute comes also G. Nioradze, *Die Ausgrabungen im Alasantale* (in Georgian: Tiflis, 1940, pp. viii + 128 with 14 plates). The German abstract (pp. 108-118) and the abundant line-cuts (which replace the extremely poor half-tones for practical purposes) make it possible to obtain a satisfactory idea of the results without any knowledge of Georgian. The pottery is referred by the author to the first century B. C.

Dr. Richard F. S. Starr, who directed the joint excavation of the Schools at Nuzi in Iraq for several seasons, has recently busied himself with a penetrating study of the painted pottery of the early third millennium from the Indus Valley (*Indus Valley Painted Pottery*, Princeton, University Press, 1941, xiii + 106 pp., with a map and many illustrations, $3.50). Starr's treatment of the elusive material is both painstaking and judicious. He shows that the decorative repertoire of the Harappan pottery carries on earlier influences from the West, but he is careful not to exaggerate the proportional amount of this influence. The reviewer has the impression that the Indus Valley culture is distinctly secondary in its relation with the West, in spite of important autochthonous elements; cf. the observations of W. N. Brown, *Jour. Am. Or. Soc.*, 1939, *Supplement*, pp. 32-44. It should also be said that the recent lowering of Mesopotamian chronology, bringing the date of the Accad Dynasty down to cir. 2430-2250, changes the situation in the Indus Valley. The latest remains of the Harappan civilization may, accordingly, come down almost to the end of the third millennium and the gap between the end of this culture and the Indo-Iranian invasion may be reduced to a few centuries.

Turning to a very different field we note the publication by the American Council of Learned Societies of Martin P. Nilsson's *Greek Popular Religion* (New York, Columbia University Press, 1940, xviii + 166 pp., with many illustrations). Professor Nilsson's eminence in the fields of classical studies and comparative religion is so great that no recommendation from the reviewer is needed: the book must be in every classical library and should be studied by every historian of religion. However, the distinguished author holds views with regard to the origin of religion which may have been current since the days of Mannhardt and Frazer, but which are now antiquated. He believes that "popular" religious rites and customs antedated the cult of the gods (pp. 28 f.) and that "popular" religion is generally older and more original than official religion—theses to which the reviewer is strongly opposed. However, such criticisms do not appreciably detract from the merits of the book.

IV. Judaica and Old Testament

The death of Cyrus Adler, April 7th, 1941, was a severe blow to innumerable friends and to many institutions and organizations. What the Schools owe his memory has already been set forth in our pages (Bulletin, No. 78, pp. 1-3); we need not repeat what was then said. His successor as president of the Dropsie College in Philadelphia, Dr. Abraham A. Neuman, has published an excellent account of his life and work (*Cyrus Adler, a Biographical Sketch*, reprinted from the *American Jewish Year Book*, 5701 [1940-41], pp. 23-144). This biography may now be supplemented by Adler's own autobiographical memoirs (*I Have Considered the Days*, Philadelphia, The Jewish Publication Society, 1941, xiv + 447 pp.). As Dr. A. S. W. Rosenbach says in his preface, the memoirs "are set forth almost exactly as he dictated them. . . . He did not have time to polish or edit them. It is this that gives them spontaneity and freshness." The fascination of the book, which draws one back again and again, lies precisely in its simplicity of style and its unerring selection of persons and doings of interest to all cultivated people. The author tells of the distinguished people he met and the honors he received with

much engaging candor, never flamboyant and never striking a posture, that one cannot but be charmed.

Dr. Samuel Rosenblatt (Hazard Fellow at the School in Jerusalem, 1925-26) has reprinted a number of essays which appeared as articles in various Jewish newspapers during the past few years (*This is the Land*, New York, Mizrachi Organization, 1940, 166 pp.). The eleven essays are devoted to modern Jewish Palestine, Jewish history, Zionism, and the place of Judaism in the modern world. All are thoughtful and informative, the work of a scholar who verifies his facts before using them, but who writes vividly and clearly.

It has not been our practice to notice books on the Bible or books dealing with Semitic literature and history, except where they draw heavily on archaeological materials. While this is not the case with the two books which we are about to describe, they have a direct personal claim on our attention, since President Julian Morgenstern of the Hebrew Union College has been trustee of the Schools since 1921 and has assisted notably in its subsequent growth and recent expansion, while Professor R. H. Pfeiffer, curator of the Harvard Semitic Museum, has been associate trustee and chairman of the committee on the Baghdad School for years. Moreover, the two books in question happen to be very significant in themselves.

Professor Pfeiffer's *Introduction to the Old Testament* (New York, Harper & Brothers, 1941, pp. xvi + 917, $4.00) is the most voluminous book of its class which has appeared for decades. It is a veritable mine of information. No scholar will fail to find material in it of which he was totally ignorant. The author's bibliographical experience stands him in good stead, and there is little directly pertinent to his subject which he has missed. The student and even the specialist will find the Selected Bibliography (pp. 849-884) of immense utility. The indices, which cover 32 closely printed pages in three columns, represent notable saving of time. Some sixty closely printed pages are devoted to a detailed account of the text and versions of the Old Testament. Not the least merit of the book is its remarkably low price. We congratulate the author and ourselves on the appearance of this monumental work.

President Morgenstern's *Amos Studies*, which appeared in the *Hebrew Union College Annual* from 1936 to 1940, have now been gathered together in a single handsome volume, which will form the first part of a larger work on Amos (Cincinnati, Hebrew Union College Press, 1941, pp. xi + 428, $2.50). The book is really much more than a study of Amos; it includes a detailed investigation of many problems in the history, literature and religion of the First Temple. The author's well-known originality and ingenuity, combined with his talent for synthesis, make this work an important event in the history of biblical studies; the author's views must be carefully and systematically examined by every future scholar in this field.

V. Islamica

In 1938 one of Professor Hitti's pupils, Dr. Nabih A. Faris of Jerusalem and Princeton, published the eighth book of al-Hamdani's famous work *al-Iklil*, which deals with the Islamic tradition regarding the castles and towns of ancient South Arabia (*The Antiquities of South Arabia*, Vol. III of the *Princeton Oriental Texts*). Since Hamdani was himself a native of Ṣan'ā, the capital of Yemen, and since he seems to have used his opportunities to great advantage, the book is very important. Scholars will therefore hail his critical edition of the Arabic text with satisfaction (*Al-Iklil* [*al-Juz' al-Thamin*], Princeton University Press, 1940, 12 + 247 pages, $5.00). Dr. Faris's work has been carefully and intelligently done; see the impartial review of his English translation by G. Levi della Vida of the University of Pennsylvania in *Orientalia* (Rome), 1940, pp. 160-173. The volume is beautifully printed by the Mergenthaler Linotype Press in New York City. We congratulate the editor.

W. F. Albright.

THIRTY-NINTH ANNUAL REPORT OF THE PRESIDENT

To the Trustees of the Schools:

GENTLEMEN:

The reports submitted at this time have customarily dealt with the previous academic and fiscal year ending June 30th. For the Treasurer's report and the reports of the Schools in Jerusalem and Baghdad this is unavoidable. On the other hand, since nearly six months elapse between this date and the time of our December meetings, some reference to developments in the meantime has often been inevitable, particularly in my reports. It now seems to me that the President's report should deal with the calendar year, covering all the time which has elapsed since the previous December meeting. The present report is made on this basis.

During the past few years I have had to report to you the deaths of several of our Trustees. This year, on February 18th, we lost Mr. Edward T. Newell, one of the original incorporators of our Schools and a member of our Board to the time of his death. His personal interest in our work as well as his unique competence in a specialized field of scholarship closely related to our interests made his death a great loss to us.

During the summer we suffered also the loss of Dr. Clarence S. Fisher, our Professor of Archaeology for many years and at the time of his death Acting Director of the School in Jerusalem. We had come to rely upon him more and more and his services were especially valuable to us in the present emergency when we had no resident Director in Jerusalem.

Two new members have been added to our Board since my last report. Dr. Donald Scott and Dr. John A. Wilson, elected to take the places of Mr. Warrington and Mr. Newell, bring distinguished abilities and competence for our particular needs. We are grateful for their willingness to work with us and for the help they have already given.

Financially, as shown by the Treasurer's report, we have been able this year to consolidate somewhat the position attained through the completion of our endowment campaign two years ago. Unable for the present to conduct excavations in Palestine or Iraq, we are able to husband our resources to a degree, while at the same time feeling more free to expand the work in publication and related activities at home. Fortunately the Jerusalem School, under the competent management of Mrs. Pommerantz, is taking care of itself, as may be seen by the Director's report. We were extremely fortunate in having such a competent and devoted person as Mrs. Pommerantz to carry on in the crisis occasioned by Dr. Fisher's death. We may well be glad, not only that the Hostel of the School is occupied and self-supporting in such a time, but also that it is able to give service to people in need of such accommodation as it can offer.

It is a pleasure and a relief to report that the settlement of the Nies Estate on which we had agreed after years of negotiation has been approved by the Surrogate's court. How much will be left to us we do not yet know. It will be only a fraction of the original princely bequest, but at least it will place our Baghdad School on a stronger financial foundation than hitherto.

Under present circumstances, when some of our constituent institutions are again finding it somewhat difficult to maintain their membership, it is especially gratifying to welcome to our circle this year a new member, Rosary College, of River Forest, Illinois. We trust that this relationship will be long-standing and mutually helpful.

At Baghdad, as at Jerusalem, field work is out of the question for the present. It is our hope that the second volume of the Tepe Gawra report may soon be completed. Dr. Speiser has finished his pioneer volume on the Hurrian language, which will soon appear as volume XX of our *Annual*. While the appearance of this volume has been delayed, throwing us again behind schedule in the publication of the *Annual*, the next volume is already in process of preparation, and we hope to catch up shortly.

Meanwhile the BULLETIN and the *Biblical Archaeologist* have been appearing regularly and meeting a continued hearty response. Subscriptions in both cases are holding their own remarkably well in the present situation. The books we have published recently, including *What Mean These Stones?* this year, are selling very well. Plainly the urgent interests of the present have not destroyed interest in the study of the past.

Before closing I wish to express my gratitude to all the loyal supporters of our work and the members of our staff. Dr. Engberg, prevented from going to his station in Palestine, has continued to render active and vital service at home, as his report demonstrates. I gladly acknowledge also our indebtedness to the Department of State and the American Consulate at Jerusalem for their indispensable assistance in caring for our interests in Palestine.

Respectfully submitted,

MILLAR BURROWS,
President.

New Haven,
November 28, 1941.

REPORT OF THE DIRECTOR OF THE SCHOOL IN JERUSALEM

To the President and Trustees of the American Schools of Oriental Research.

GENTLEMEN:

I have the honor to submit the following report of the School in Jerusalem for the academic year ending June 30, 1941. Owing to uncertainties in the Mediterranean during the early summer of 1940 it was decided that I remain temporarily in this country until a longer view of the war could be taken. Dr. Clarence S. Fisher was placed in active charge in the capacity of Acting Director. His untimely and regrettable death a year later, on July 20, 1941, a tremendous loss to the Schools and to archaeology, necessitated another adjustment. In this emergency Mrs. Inna Pommerantz, secretary successively to Dr. Glueck and Dr. Fisher, agreed to manage the affairs of the School under the supervision of the American Consul General in Jerusalem. I am convinced that for this period

of enforced curtailment of active academic work at the School no better person could have been found to accept the responsibility. Mrs. Pommerantz' report for the year 1940-41 follows:

SECRETARY'S REPORT

"During the past year, the German invasion of the Balkans and the war in Libya have brought the threat of war nearer to Palestine. We have been fortunate in the matter of supplies; although the cost of living has gone up, there is no lack of any commodity. Petrol has been rationed, but the rations are very generous. Palestine is enjoying a modest prosperity owing to the more stable internal situation; local industries are encouraged, as restricted shipping space does not permit extensive foreign imports. The country, and especially Jerusalem, is crowded with army and Red Cross people, nurses, evacuees from Cyprus, Iraq, Syria, and the Balkans. There have been several air-raids on Haifa and Tel-Aviv, and a great many air-raid alarms, but fortunately in most cases the loss of life and property was not great. Jerusalem has had several alarms, but no air-raids, and we hope that the Holy City will be spared. Nevertheless, air-raid shelters have been built in many houses, and the School is planning to convert part of the Director's House basement into a shelter.

Academic Sessions

Owing to the war, the academic activities of the School were severely curtailed. No lectures were held, but the Acting Director, Dr. Clarence S. Fisher, instructed individual students in archaeological methods, Palestinian archaeology, and pottery classification and drawing.

Archaeological Activities

During the widening of the street at the back of the School by the Jerusalem Municipality a portion of the Third Wall of Jerusalem was uncovered. It was seen to continue under our tennis court in the direction of the portion of the same wall which was discovered near the front gate of the School grounds some years ago, and a small excavation to determine the size of the remains was jointly undertaken by the School and the Hebrew University, Jerusalem. Details have been published in the Bulletin, Nos. 81 and 83.

The Acting Director planned to undertake soundings at Khirbet Kerak (Beth Yerah) at the southern end of the Sea of Galilee, but this project could not be realized owing to the military ban on photographs and drawings in certain areas of Palestine. Mr. Stekelis undertook soundings and began the excavation of a cave near Athlit on behalf of the School. Interesting prehistoric deposits were found. A full report will be published in the Bulletin.

The School as a Center of Research

The extensive library of the School is being fully used by scholars and students in Palestine. The library of the British School of Archaeology

in Jerusalem has been placed temporarily in the charge of the Acting Director of our School; Mr. G. Kirk, the newly appointed Director of the British School, had been unable to take up his duties here owing to war service, and Prof. John L. Myres, the Hon. Secretary of the British School, asked us to take care of the library of the British School, which is housed in our building.

The School has been fortunate in having the Librarian of the American University in Beirut, Mrs. E. Laird, staying here during the summer months. She has begun work on a subject catalogue for the School Library which is sorely needed, at the same time converting the existing author and title catalogue into a dictionary catalogue. This valuable work will greatly facilitate the use of the library by students.

The Department of Antiquities is preparing a cumulative catalogue of the archaeological libraries in Jerusalem, and at their request we placed at their disposal our card catalogue. Scholars will be able to consult this cumulative catalogue in the Palestine Archaeological Museum Library. The School is grateful to Dr. E. Ben-dor, the Librarian of the P.A.M., for supplying us with a list of the recent acquisitions in the P.A.M. Library.

After a long interval, during which it met at the Palestine Archaeological Museum, the Palestine Oriental Society is again holding its meetings at the School. The first took place on June 26th, and was followed by the customary tea.

The Hostel

As there were no students from America, the Hostel extended its hospitality to non-archaeological guests. During the second half of 1940, wives and children of American Consular officials in Egypt stayed at the School, seeking safety from air-raids. Army and Red Cross people working in Jerusalem, members of the American University in Beirut evacuated from Syria, American missionaries, and others have all enjoyed the amenities of the School. Among others, Dr. Norman MacLean, Moderator of the Church of Scotland, and Sir Reginald Hoare, British Minister to Roumania, stayed at the School with their families.

Lady Petrie continues to reside at the School. Sir Flinders Petrie has been staying for the last few months at the Government Hospital, being in need of special medical treatment; we are glad to say that he is feeling well.

Building and Grounds

The garden was greatly improved during the last year. A gardening expert was called in to give regular advice and supervision. Some new rose beds were planted, and the vegetable garden extended. A dozen bushes of cape gooseberries have been planted and are doing very well. Flowering trees and bushes were added to the already extensive plantation. The fruit trees are growing and the plums especially were excellent this year.

Mrs. Inna Pommerantz,
Secretary at the School."

The financial condition of the School is more favorable than usual, owing to the artificial circumstances prevailing. Jerusalem has been considered to be the safest refuge in the Near East, and as a result during most of the past year the School was well filled with temporary guests. The rates charged are the lowest in Jerusalem, notwithstanding which the hostel balance has been increasing. Whether this condition can continue in the face of sharply rising food and supply costs is doubtful unless hostel rates are also increased.

The Annual Professor for 1940-41, Professor Clarence T. Craig, of the Oberlin Graduate School of Theology, the Thayer Fellow, Mr. Ronald J. Williams of the University of Toronto, and the Two Brothers Fellow, Mr. John C. Trever of Yale University, did not go to Jerusalem because of the war.

During the year I remained in charge of the office in New Haven and in addition carried on study and research as an Honorary Fellow at Yale. This included a study of the Palestinian-Syrian Whiting Collection which Yale has possessed for years but which had not been catalogued, described or dated. The collection consists of over 1000 pieces, mostly pottery, but including weapons, figurines and seals as well.

Book sales through the office continue to be encouraging, owing in large part to the nature of the special volumes which we have been fortunate in securing for our membership. Judging from sales and book choices by members our constituency has been well pleased with the volumes recently made available. The volume for 1941-42, *What Mean These Stones?* by Professor Millar Burrows, will doubtless remain a standard reference work for the relationship of archaeology to the Bible for some time to come.

It is with the deepest regret that I realize that for an indefinite period the School cannot function as such, and that I will not be able to serve in the capacity to which I was appointed. As things appear at this writing it will be at least two years before any form of stability can be expected in Europe and the Near East. It thus seems best from the point of view of the School, as well as myself, for me to find another position. While nothing definite is yet in the offing, I have every hope that the School can be relieved of my salary payments as soon as possible. I have had sufficient contact with fund raising problems to wish to conserve everything possible for a cause which ordinarily is not too affluently supported. The war period ought to provide opportunity for accumulating funds for a vigorous renewal of our interrupted program in Palestine later on. In the meantime during the first semester of 1941-42 I go to Wellesley College weekly to give a three-hour course in biblical archaeology. This is proving to be a very pleasant experience, and since I go there on School time I am more than glad to turn the salary over to the Schools.

Respectfully submitted,

ROBERT M. ENGBERG.

New Haven,
November 24, 1941.

REPORT OF THE DIRECTOR OF THE BAGHDAD SCHOOL

To the President and Trustees of the American Schools of Oriental Research.

GENTLEMEN:

I have to submit the following report on the Baghdad School for the season of 1940-41.

In the course of the past season field work in Mesopotamia was under the direction of generals rather than archaeologists. For several weeks Baghdad and Mosul figured prominently in the dispatches dealing with the insurgent government of Rashīd 'Alī al-Gailānī and the disorders and battles resulting from that incident. Speedy restoration of normal conditions saved the country from the fate which it had experienced during the lengthy campaigns of the first World War. Communications from the Iraq Department of Antiquities indicate that the archaeological centers of the country were in no way affected by the disturbances. Thanks to the vigilance of H. E. Saty, Director of Antiquities, and Mr. Seton Lloyd, Inspector in the Department, our scientific equipment has been removed from Fâdhilîyah to the relative safety of the Khorsabad compound, where it will he held for the use of a future expedition of the Baghdad School. We hope that its date may not be in the very distant future.

For the time being, however, attention must center on publications. The overdue *Introduction to Hurrian* appeared on December 1. Announced originally as a Grammar, Chrestomathy, and Glossary, the work proved to require more space for the grammar alone than had first been allowed for all three parts. This unforeseen development made it necessary to leave out for the present the textual and lexical sections. It is hoped, however, that the inclusion of a complete index of the forms cited in the book will compensate in part for the omission of the glossary. I wish to take this opportunity to thank the Trustees and Officers of the Schools for publishing the work and for their patience and consideration in putting up with the delay which attended its publication.

There has been some progress in the preparation of the manuscript of the second volume of the *Excavations at Tepe Gawra*. The Field Director for the seasons of 1933-36 has been at work on his material for a number of months and the reorganization of the University Museum under Dr. George C. Vaillant is certain to bring with it increased attention to previous commitments.

The Baghdad School has the opportunity of sponsoring a volume on the *Sumerian Literary Texts from Nippur* copied in the Museum of the Ancient Orient in Istanbul by Dr. S. N. Kramer, a former Fellow of the School. This volume will be ready for publication early in the Spring of 1942. It will contain a number of mythological and religious texts which are of basic importance to the understanding of the spiritual culture of the Ancient Near East. It is hoped that a way will be found to take over this publication. In the present circumstances the recovery of the spiritual treasures of the past is fully as important as the discovery of the material background against which these masterpieces came into being.

Respectfully submitted,

E. A. SPEISER.

ANNUAL FINANCIAL REPORT OF THE AMERICAN SCHOOLS OF ORIENTAL RESEARCH

CONDENSED CASH STATEMENT FOR FISCAL YEAR ENDING JUNE 30, 194

Income Received.

Contributions (Including those for Special Purpose)		$ 3,166.28
Corporation Dues		6,675.00
Sale of Books		500.00
Refund on Expenditures		291.65
Income from Investments:		
General Endowment	$12,366.09	
Jastrow Memorial	52.77	
James B. Nies Fund	69.44	
John P. Peters Memorial	19.72	
Schofield Fund	25.00	
		12,533.02
		$23,165.95

Expenses.

Administration Expenses:			
Salaries	$4,470.00		
Assistant Treasurer's Fee	999.96		
Audit Fee	50.00		
Travel Expense	600.00		
General Expenses	6.00		
		$ 6,125.96	
THE BULLETIN (1400 copies 79. 80; 1350 " 81; 1400 " 82)		930.52	
Publication Account:			
Glueck, Other Side of Jordan,			
Printing 500 copies	$1,105.19		
Binding 300 copies	103.92		
		1,209.11	
Jerusalem School Account:			
Maintenance		1,500.00	
Salary of Professor of Archaeology:			
(Including honorarium)		3,175.00	
Tell-el-Kheleifeh Account:			
Net cost of shipping Antiquities		325.62	
			$13,266.21
Increase in General Corporate Account for Year 1940-1941			$ 9,899.74

Assets.

Cash:		
Subject to Check	$11,643.99	
Awaiting Investment	17,490.58	
Held in Reserve	27,500.00	
		$ 56,634.57
Advanced to Summer Institute		500.00
Investments		332,599.15
Furnishings and Equipment (Jerusalem School)		4,601.46
Buildings (Including Tablets Thereon)		69,432.00
Real Estate in Jerusalem		27,181.93
		$490,949.11

Liabilities.

Principal of Endowment Funds:		
General Endowment	$320,569.07	
Jastrow Memorial	1,279.77	
Helen W. Moulton Memorial	3,067.34	
John P. Peters Memorial	533.16	
Edward Robinson Fund	18,722.05	
Schofield Fund	500.75	
Anne E. Stodder Fund	3,500.00	
James B. Nies Estate	1,917.59	
		$350,089.73
Principal of Nies Legacy for Building		52,666.63
Reserve for future Expenditures		27,500.00
General Corporate Account (Net Worth over and above Endowment)		60,692.75
		$490,949.11

Our auditors, Wheeler, Crosbie & Co., of Philadelphia, write as follows:

"We have examined the records and securities of the American Schools of Oriental Research for the fiscal year ended June 30, 1941, and, in our opinion, the above statements reflect the transactions for the year, and the financial condition of this institution at June 30, 1941."

WHEELER, CROSBIE & COMPANY,
Certified Public Accountants,
Lincoln-Liberty Bldg., Philadelphia.

A SUGGESTION TO MEMBERS

The American Schools of Oriental Research have recently built up their endowment fund to the point where its earnings, plus dues from institutional and individual memberships, are sufficient to maintain the work of the Schools at a minimum level. Friends of the Schools will not be satisfied with this, however, and will want to see the organization grow more significant with the years. A helpful means of doing this is to make a bequest to the Schools.

The form given below is for those who may wish to remember the Schools in their wills. No amount should be regarded as too small to be of real use at some future date, long distant we hope. To ensure meeting the requirements of the law of the state in which the maker of the will resides, a competent lawyer should be engaged to draw up the will and supervise its execution. It is also wise to allow latitude in the use of any fund established by bequest or of the income from it, so that changing circumstances may not impair the usefulness of the gift. The Treasurer of the Schools upon request will gladly review the wording of proposed bequests and make suggestions regarding them.

I give and bequeath to the American Schools of Oriental Research, a corporation existing under the laws of the District of Columbia, ... Dollars, to be used (or, the income to be used) at the discretion of the Trustees of said Schools (or, to be used for the following purposes: .....).

PUBLICATIONS OF THE SCHOOLS

Orders for all publications of the Schools may be sent to the American Schools of Oriental Research, 409 Prospect Street, New Haven, Conn.

The Biblical Archaeologist

A popular quarterly, in its fourth year, edited by G. E. Wright. Fifty cents a year.

The Bulletin

A quarterly review of the current work of the Schools, including non-technical articles. The subscription price is $1.00 a year. Many back numbers are available.

The Annual

A series of technical monographs, edited by Millar Burrows and E. A. Speiser. Vol. I is out of print; Vols. II-XI are sold at a reduced price of $1.50 (original price $5.00) each; Vols. XII-XXI cost $2.50 each; Vol. XVIII-XIX (*Explorations in Eastern Palestine*, III, by Nelson Glueck), though a double volume, also costs only $2.50. A special offer is now being made, by which Vols. II-XXI can be purchased for $25.00. See No. 83, p. 44 for details of special offer.

Offprint Series

E. A. Speiser, *Ethnic Movements in the Near East in the Second Millennium B. C.*, 1933 . . . . . $0.60

Publications of the Jerusalem School

NEW TESTAMENT TEXTUAL CRITICISM (Published by Geuthner, 12 rue Vavin, Paris).

Vol. I. *Facsimiles and Descriptions of the Greek Manuscripts in the Library of St. Catherine's Convent at Mount Sinai.* W. H. P. Hatch. 1929. 125 fr.

Vol. II. *Greek Manuscripts of the New Testament in Jerusalem.* W. H. P. Hatch. 1934. 125 fr.

ARCHAEOLOGY.

Vol. I. *The Pottery of Palestine from the Earliest Times to the End of the Early Bronze Age.* G. Ernest Wright. 1937. $1.75. (Out of print.)

Publications of the Baghdad School

TEXTS: JOINT EXPEDITION WITH THE IRAQ MUSEUM AT NUZI (Vols. I-III are published by Geuthner; Vols. IV-V by the Univ. of Pennsylvania Press; Vol. VI by the Schools).

Vol. I. *Inheritance Texts.* E. Chiera. 1927. 200 fr. — II. *Declarations in Court.* E. Chiera. 1930. 200 fr. — III. *Exchange and Security Documents.* E. Chiera. 1931. 200 fr. — IV. *Proceedings in Court.* E. Chiera. 1934. $4.00. — V. *Mixed Texts.* E. Chiera. 1934. $4.00.—VI. *Miscellaneous Texts.* E. R. Lacheman. 1939. $2.00.

EXCAVATIONS (Published by the University of Pennsylvania Press).

Vol. I. *Tepe Gawra.* E. A. Speiser. 1935. $6.00.

TEXTS: JOINT EXCAVATION WITH HARVARD UNIVERSITY AT NUZI (Published by Harvard University Press).

Vol. I. *Texts of Varied Contents.* E. Chiera. 1929. $6.00. — Vol. II. *Archives of Shilwateshub Son of the King.* R. H. Pfeiffer. 1932. $6.00. — Vol. III. *Old Akkadian, Sumerian and Cappadocian Texts from Nuzi.* T. J. Meek. 1935. $6.00.

EXCAVATIONS (Harvard University Press).

Nuzi, Report on the Excavations at Yorgan Tepe near Kirkuk, Iraq. R. F. S. Starr. Vol. II (Plates), 1937. $10.00; Vol. I (Text), 1939. $5.00.

The Haverford Symposium on Archaeology and the Bible. Edited by Elihu Grant. 1938. $2.00.

Gerasa, City of the Decapolis. Edited by Carl H. Kraeling. 1938. $10.00

The Other Side of the Jordan. Nelson Glueck. 1940. $2.50.

What Mean These Stones? Millar Burrows. 1941. $2.50.

AMERICAN SCHOOLS OF ORIENTAL RESEARCH

Founded 1900, incorporated under the laws of the District of Columbia, 1921.

TRUSTEES

FRANK ALTSCHUL, *Banker*, New York City.	Term 1939-41.
LUDLOW BULL, *Curator*, Metropolitan Museum of Art.	"
MILLAR BURROWS, *Professor*, Yale University.	"
JULIAN MORGENSTERN, *President*, Hebrew Union College.	"
EDWARD M. M. WARBURG, *Banker*, New York City.	Term 1940-42.
KINGSLEY KUNHARDT, *Banker*, New York City.	"
CHARLES R. MOREY, *Professor*, Princeton University.	"
JOHN A. WILSON, *Director*, Oriental Institute, University of Chicago.	"
WILLIAM F. ALBRIGHT, *Professor*, Johns Hopkins University.	Term 1941-43
NELSON GLUECK, *Professor*, Hebrew Union College.	"
DONALD SCOTT, *Director*, Peabody Museum.	"
WILLIAM T. SEMPLE, *Professor*, University of Cincinnati.	"

WILLIAM B. DINSMOOR, *Professor*, Columbia University (*for the Archaeological Institute of America*).

WARREN J. MOULTON, *President Emeritus*, Bangor Theological Seminary (*for the Society of Biblical Literature*).

OVID R. SELLERS, *Professor*, Presbyterian Theological Seminary, Chicago (*for the American Oriental Society*).

ASSOCIATE TRUSTEES FOR THE YEAR 1941

ALBRECHT GOETZE, *Professor*, Yale University.
F. C. GRANT, *Professor*, Union Theological Seminary.
HARALD INGHOLT, *Professor*, University of Aarhus.
ARTHUR JEFFERY, *Professor*, Columbia University.
C. H. KRAELING, *Professor*, Yale University.
T. J. MEEK, *Professor*, University of Toronto.
LEROY WATERMAN, *Professor*, University of Michigan.

OFFICERS

MILLAR BURROWS, *President*, Yale University, New Haven, Conn.
W. F. ALBRIGHT, *Vice-President*, Johns Hopkins University, Baltimore, Md.
HENRY J. CADBURY, *Secretary*, Harvard University, Cambridge, Mass.
WARREN J. MOULTON, *Treasurer*, Bangor Theological Seminary, Bangor, Me.
THE PROVIDENT TRUST COMPANY OF PHILADELPHIA, *Assistant Treasurer*.
PEPPER, BODINE, STOKES & SCHOCH, *Counsel*, Philadelphia, Pa.

COMMITTEES

EXECUTIVE COMMITTEE: The President, Secretary, and Treasurer, *ex officio*; Messrs. Albright (1939-41); Morey (1940-42), and Glueck (1941-43). JERUSALEM SCHOOL COMMITTEE: Messrs. Albright, Dinsmoor, Flight, Glueck, Ingholt, Jeffery, and Sellers. BAGHDAD SCHOOL COMMITTEE: Messrs. Goetze, Meek, Pfeiffer, Semple, Speiser, and Waterman. FINANCE COMMITTEE: Messrs. Moulton, Altschul, and Kunhardt. COMMITTEE ON MEMBERSHIP AND RESOURCES: Messrs. Bull, Grant, Kraeling, Morey, Morgenstern, Taylor, and Warburg. EDITORIAL COMMITTEE: Messrs. Burrows, Albright and Speiser.

THE SCHOOL IN JERUSALEM

DR. R. M. ENGBERG, *Director*.

THE SCHOOL IN BAGHDAD

PROF. E. A. SPEISER, *Director*.